Christian Courier

A REFORMED WEEKLY

MAY 10, 1996/No. 2486

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CHRISTIAN COURIER
PER/BX/9401/.C36 MAY 13 1996

Tornado wreaks havoc, neighbors pitch in, God is good

William Kuyvenhoven

ORANGEVILLE, Ont. — It took one minute of violent, twisting winds ripping at an estimated rate of 400 miles an hour to destroy two farms near Grand Valley, Ont., one of them belonging to Charlie and Liz Bryan. It happened on Saturday, April 20, at approximately 6 p.m.

The family was about to have dinner when Liz Bryan looked out the window and said a tornado was coming. Her husband wasn't convinced. Then she saw hail pellets and they heard glass breaking.

They grabbed their two daughters, Rachel, 4, and Emma, 2, (Jacob, 7, was staying at his grandparents') and hurtled down the stairs to the basement.

They could hear noises like trees being whipped and more glass breaking. They were scared. Charlie Bryan estimates it was over in 60 seconds.

Scene of destruction

"When we came up, we were shocked at what we saw," Liz Bryan says. "The neighbor's barn was gone, and then we saw that everything of ours was gone."

The Bryans have a dairy operation with 30-some cows. Their milk contract is their only income. The barn is one of those century-old structures with a stone foundation and a wooden top structure. The wooden roof and walls were completely gone. Most of the hay was gone. Only the foundation walls and the floor over the first level were intact. When Charlie went to check the cows, he found them unharmed, quietly chewing their cuds.

The farmyard was a disaster area, however. The equipment shed was gone. Much of the equipment was heavily damaged. Trees were snapped. Four new hay wagons were picked up and thrown along the fence. The family van was destroyed.

Liz describes what the house looks like now: "There's a lot of glass in the house and a lot of dirt and debris thrown around. There's no heat, glass is embedded in the carpets and couches, the second story is cracked between the wall and the ceiling, the chimney is knocked down, and the roof, which was briefly lifted by the winds, is full of holes."

Overwhelming support

Only hours after the tornado struck, people came out to clear debris. They loaded cattle on trucks to take to Charlie's father's farm, they put hay in the barn and brought food. By night fall a lot of the felled trees had already been removed. Charlie estimates that more than 100 people came out to help that first evening.

Sunday morning Charlie went out to milk the cows at 6 o'clock. A neighbor had shown up at 4:30 and had started the chores. And so the stream of help continued.

By Monday morning the trees were all cut and stacked. On Tuesday, the Mennonites came. On Wednesday, four busloads of high school students from Arthur

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WILLIAM KUYVENHOVEN

The remains of the Bryan's barn after the tornado hit it

'Time is ripe for Christian labor,' prof tells CLAC convention

RAY PENNINGS

Ed Grootenboer (left) executive director of CLAC, with John Redekop

Ray Pennings

VANCOUVER — "Is a Christian labor union a 'brotherhood'? If so, what responsibilities does such a Christian union have towards its members and their families when they are cast adrift by employers?"

Professor John Redekop of Trinity Western University challenged over 200 guests during a banquet held in conjunction with the April 13 Vancouver convention of the Christian Labour Association of Canada (CLAC) to think of the unique challenges, but also of the opportunities, for

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News

Christian Reformed diaconate sets up fund

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came to comb and clear the fields.

The Georgetown Christian Reformed diaconate hardly had a chance to help the Bryans, who are members of their church, although individual CRC members also helped with the clean-up.

"The community came out and gave of themselves," says Charlie.

Plans for the future

Liz says the house, which was built in 1900, holds many memories for her since it is the house in which she was raised. She knows that it will be hard for the entire family when it is taken down. But the Bryans are so buoyed by all the help they have received that they're smiling and laughing. They are already making plans to rebuild the barn.

"The day the house comes down, I'll bawl my eyes out," says Liz, "but then we'll go on again." In spite of everything that has happened, the Bryans feel blessed. "We're lucky to have come out of this alive," says Liz.

The Bryans are fully insured for the house and the van they lost. But the barns are where the problem lies. A $100,000 insurance policy required by the bank will not replace the buildings they lost. This is where the church diaconate hopes to step in. It has launched an emergency relief fund to help the Bryans rebuild a farm they had been operating for only two years.

Contributions can be made to the "Orangeville CRC Disaster Relief Fund," earmarked for the Bryans, c/o William Kuyvenhoven (diaconal treasurer), R.R. #7, Orangeville, Ont., L9W 2Z3.

WILLIAM KUYVENHOVEN

Scene of destruction on the Bryan farm

CLAC must offer alternative

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Christian labor in the new economic climate.

Redekop outlined 10 "new realities" of the modern economic era and suggested that in these times, "the already profound difference between secular and Christian unions will almost certainly increase." While some secular unions will be forced "to come to grips with much of CLA's longstanding agenda..., (other) old-style warriors will be unable to accept a new paradigm and will hunker down, still fighting old battles, including fierce opposition to CLA."

Life is more than material advantage

Redekop pointed to the ideological shift towards the right and the glorification of capitalism and profit as an opportunity to articulate a Christian alternative. "Just as more government is not in itself a useful response to any situation, neither is a blind call for less government," he advised the convention. "Christian labor must continue to emphasize that life is more than material advantage." In a time of cynicism, respect can be earned by "affirming that which is praiseworthy" while "promoting an individualism balanced by an emphasis on community and cooperation," said Redekop.

As the welfare state declines, Christian labor must not only challenge society to ensure that the marginalized and poor are not unfairly bearing the brunt of the cuts; it must also evaluate its own responsibilities. "Maybe labor 'brotherhood' needs to become at least a partly sharing brotherhood. Maybe employees need to see themselves as their brothers' and their sisters' keepers.... When UI and other government support is not available, responsible unions need to be willing to help in significant ways."

Earlier in the day, delegates heard about CLAC's plans to open a training centre in Edmonton later this year. This project is being developed in co-operation with some of the major Alberta employers whose workers CLAC represents. At this centre, regular health and safety training, as well as skills training, will occur for workers represented by CLAC.

Good living depends on relationships

Various speakers at the business session noted the irony in the fact that at a time when many unions are struggling with the effects of downsizing on their membership, CLAC's national convention was meeting under the theme "The Challenge of Growth." Having experienced a doubling of its national membership during the past five years to its current 17,000 members working for over 450 companies across Canada, the 61 delegates representing 38 locals were told that there are reasons for optimism in spite of the tough economic times.

"Without ignoring the reality of this worrisome social-economic picture and the fears and emotions it raises, I strongly believe we can be optimistic, individually and as a trade union," executive director Ed Grootenboer told delegates. "When all is said and done, good living and security first of all depend on the quality of the relations we have with others. We need to be able to trust and depend on those around us, to be respected by them and treated with dignity. A union that dedicates itself to building good relations between people, creating the possibility of true human solidarity, can expect to grow and attract attention."

During the business portion of the meeting, delegates reviewed financial reports, conducted elections and debated various resolutions addressed to provincial governments on current issues. Claude Haywood, British Columbia's Deputy Minister of Labour, also addressed the convention, as he did during the previous convention in B.C., held in 1988.

RAY PENNINGS

Discussing Christian labor: Henk Roos (left), Paul Priebe and Neil Roos

Correction

In last week's feature on the "Festival of Faith on Writing," poet Luci Shaw was misidentified as Annie Dillard (p.11). *Christian Courier* regrets the error.

The tornado season is upon the interior plains

ARTHUR, Ont. (CP) — A man was ripped from his house by a tornado Saturday as twisters tore through south-central Ontario, crushing homes and barns, uprooting trees, tearing out electric power lines and compressing tractors into accordions.

It began after a spring thunderstorm turned into a fury, unleashing one tornado close to Williamsford, south of Owen Sound. Another tornado touched down near the town of Arthur, west of Orangeville. Primrose, Colbeck, Shelburne and the Orillia area were among areas hit.

The storm moved quickly from the region and lost steam. Jim Zyta, an insurance adjuster, said the damage was well into the millions.

Andrea Sale of Environment Canada said, "There's a lot of warm, humid air sitting to the south of us, and some cooler air to the north of us. As these systems try to change position through the early part of the spring, we get the clashes."

Tornado season runs from April through September, usually peaking in late June and early July. Tornadoes can occur in all parts of Canada, but usually form in interior plains such as those of the Prairies or southern Ontario.

An average of about 21 tornadoes hit southern Ontario each season. The Prairies average about 18 a season.

News

Former prisoner brings Christ to inmates in Kingston

Alan Doerksen

KINGSTON, Ont. — After spending 20 years in federal prisons and five years before that in reform schools, Jim Cavanagh now visits prisons on behalf of Prison Fellowship Canada to share the story of how God changed his life.

Cavanagh's story is told in "Prison Chains Broken," a collection of stories written by Ernie Hollands about former inmates who have seen their lives transformed by the power of Christ.

Cavanagh at age 16

Last May, a TV station in Ottawa produced a 30-minute program about Cavanagh which has since appeared on other stations. The program, called "The Meanest Guy in Prison," is also available on videotape from Prison Fellowship.

Life of crime starts early

When Cavanagh was only 10, he was sent to a reform school in Nova Scotia; he had been running away from home and stealing food to survive. Later on, his life became a cycle of escaping from reform school and prisons and committing crimes, only to end up back in prison.

When he was 15, he was sent to the federal prison in Dorchester, New Brunswick, to serve a three-year term. After he was released from Dorchester, Cavanagh tried robbing banks in Halifax. Soon he was back in Dorchester with a seven-year sentence for armed robbery and stealing handguns. After he finished this sentence, he headed towards Moncton, N.B., to hunt down an informant in hopes of shooting him. But on the way, Cavanagh was intercepted by police and he shot and injured a local police officer. As a result, Cavanagh got a 15-year sentence for attempted murder.

In 1973, Cavanagh was transferred to Millhaven Penitentiary, where many violent inmates are sent. There, two years later, Cavanagh and another prisoner were charged with the death of another inmate. This time, the situation was a set-up by a third inmate who hadn't seen the killing.

Cavanagh was sent to the Special Handling Unit of Millhaven — a place for the most dangerous inmates. It was there that he got a Christmas card which was signed, "Ernie Hollands, a Christian witness." Cavanagh didn't know a man by that name, but he did know a Jimmy Hollands, a bank robber and prison-escape expert he had met at Dorchester prison in 1963.

Cavanagh wrote to Ernie Hollands and soon found that he was, in fact, the same man he had met at Dorchester. Hollands had changed his first name to demonstrate the new identity he had as a Christian.

Hollands, who wrote "Prison Chains Broken," explains how he started visiting Cavanagh in prison in the late 1970s, and how Cavanagh gave his life to Christ in June 1978. It was a dramatic change for Cavanagh. Soon he began praying openly at the prison and fellow inmates could see how his life had been transformed.

Describing how he became a Christian, Cavanagh says, "I eventually went through repentance and prayer. I got into the Scriptures. My mind patterns altered to be more positive." With God's help, Cavanagh received "inner healing from the hurts of the past. He gave me a heart of compassion I never had before. I was considered incorrigible by the prison system."

Faith answers a crisis

Cavanagh suffered a setback in his personal life when he had a spinal aneurism in October 1979 that left him paralyzed from his chest down. His rehabilitation was slow, but Cavanagh had a new perseverance and faith which helped him through it.

In 1983, he was released and went to a Christian halfway house. He found work with a shoe store in Sudbury. Later on, he met a woman named Shirley, dated her for two years, and they were married in 1986. Her parents approved, even though Shirley's father was a retired Northwest Mounted Police officer.

Since 1989, Cavanagh has been director of the Kingston chapter of Prison Fellowship. "I oversee nine federal prisons and one provincial institution," he explains. Cavanagh often visits these prisons to conduct evening meetings which feature prayer, praise, Bible readings and a message from Cavanagh. He also leads one-day seminars where other former inmates testify as to how they became Christians.

Strong impact

Sometimes Cavanagh encounters inmates who knew him before he became a Christian. "It's had quite an impact on them," he says. "Some of these people have given their hearts to the Lord."

Cavanagh also escorts prisoners on short trips outside of prison. "Usually I stick to taking them to churches," he says. Cavanagh also takes inmates to job interviews, and talks with them about their problems.

He visits schools, too, where he speaks to young people. He warns them about "the misfortunes that can befall them" if they get into substance abuse or anti-social behavior.

PHOTOS COURTESY PRISON FELLOWSHIP CANADA

Jim and Shirley Cavanagh with their grandson

Cavanagh plans to continue his work in the Kingston area and recently started offering a course called "Prison Pause" for inmates who are nearing their release date. This is a volunteer program which Cavanagh says "deals with the fear of being released with no job and little money," and with issues such as education, family relationships and faith.

Brian Inkster, executive director of Prison Fellowship Canada, has known Cavanagh for about five years and describes him as "a powerful witness" who has "immediate credibility" with inmates. "He knows what is effective in that environment."

Prison Fellowship was started in 1979 in the U.S. by Chuck Colson; the Canadian office opened in 1980. Today, Prison Fellowship operates in 75 countries, says Inkster, and is "primarily a movement of Christians in ordinary congregations."

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Editorials

Ascension Day orphans? Not blooming likely!

Before Jesus left this earth — in fact, before he was crucified — he had a little chat with his disciples. He told them to trust God when he was gone. Also, they could ask for anything in his name and he would do it.

That was quite a promise Jesus made before he left. He didn't re-enforce his statement by promising to resign, like Hamilton MP Sheila Copps, but his word is fully reliable. Just imagine, we can ask for anything in his name!

Lest we take this statement out of context and start asking for sports cars and diamond rings, we must realize that Jesus placed this promise in the basket of faithful discipleship. "I tell you the truth, anyone who has faith in me will do what I have been doing. He will even do greater things than these, because I am going to the Father" (John 14:12). So the "anything" that we may ask is in connection with doing the kind of works he did: teaching, healing and comforting. In that department we may ask for anything.

Interesting, too, that Jesus says that what we ask for *he* will do. In other words, it won't be us, but it will be Jesus doing the greater works. Yes, Jesus has left us, seemingly as orphans, and he is sitting at the right hand of God, somewhere out of reach. But his sitting is a pretty active sitting. He's busiest when he sits, just like a judge is busiest when he or she sits.

We have a very active Savior in heaven, someone who pleads for us and who has sent his Spirit to comfort us. We're not really orphans. Jesus is here. The world does not see him. But we see him, because we see the Spirit at work in each other.

BW

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it:

- ***— reports on significant happenings in the Christian community and the world;***
- ***— expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective;***
- ***— provides opportunities for contact and discussion for the Christian community.***

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Calvinist Contact Publishing Limited
4-261 Martindale Rd., St. Catharines, Ont.
L2W 1A1, Canada
Tel: (905) 682-8311; fax: (905) 682-8313

Prisons have a hierarchy of miscreants

A strange thing happened at the prison riot in Winnipeg. Or maybe it wasn't so strange since it seems to happen at other prison uprisings, too. The first thing rioting inmates did after beating up on guards was head for the protective custody section where mostly sex offenders are kept. There they tortured and maimed people they hate with a passion.

You wonder why people who have murdered others get so upset about sex offenders. Is it to protect their own sense of decency? Are they thinking: I may have killed somebody, but at least I don't abuse women or children? There is a very strong code among prison inmates that says that sex offfenders are the scum of the earth. Prisoners have told me that in person. They can't stand people they consider perverts.

It may have something to do with the macho idea so prevalent among inmates that physical violence, especially when it is aimed at other men, is heroic; but sexual violence against "helpless" women and children is cowardly. Whatever the reason, fact is that the most hardened criminal resents men who sexually violate women and children.

I honestly believe that there is a kernel of decency in their disgust. Not that I approve of the way inmates look down on sex offenders. When you think about it long enough, it doesn't make much sense. Why is it better to kill than to sexually assault someone? It's almost funny to think that murderers feel that sex offenders in the same institution give them a bad name. And why should anyone rank the violation of one commandment higher than another?

But the fact that these inmates consider some areas of life sacred is, nevertheless, a sign that the image of God has not died in them. There is something to which one can make an appeal. That is not always so with sex offenders, at least not with those who are addicted to raping. Their perversion can turn them into amoral beings.

I do know one thing. It's a good thing Clifford Olson or Paul Bernardo were not in that Winnipeg jail. They would have been dead by now. **BW**

Take up your sign and follow me?

A week ago last Wednesday, hundreds of students from several local St. Catharines high schools walked through town with signs that asked people to put a stop to male violence against women. It was May 1 and a sunny, windy, day. One could tell from the casual way in which students carried themselves that they were not used to this or perhaps felt a little sheepish about it. But some did get into the spirit of the event and asked motorists to honk their horns. Whenever a motorist did, they cheered, obviously buoyed by the support.

Not wanting to disappoint the students I honked, too. Why shouldn't I honk? Stopping male violence against women is a good thing. Besides, it was enjoyable to be cheered at. Perhaps holding a march is a matter of self-education for the students.

At the same time I wondered what makes these students march against male violence? Why did they or the teachers who may have inspired them select this one item for what probably will be the only march they engage in as schools this year? Is male violence the most important issue facing this generation? Or is it one of those shiboleths that initiate young people into our modern, liberal society?

The real problem I see in such a march is the fact that male violence is isolated from the reality of our common, human fall into sin. The fact that a public high school with its self-declared neutrality on religion germinated this walk, tells me it has to be so. But the signs *also* told the story of a self-contained reality: male violence.

When that common ground of our shared fallenness is left out, each wrong in society takes on a life of its own, and those who protest against it seem to do so out of a spirit of self-righteousness. Unless we stand next to violent men as co-sinners, we cannot hope to effect real changes in them.

Perhaps some of the signs should have been encouraging, asking males to "Experience the joy of caring relationships" or telling them "We [women] love you, but we won't tolerate your cruelty." Not that I'm all that enamored with marching around, unless it is to bring down the walls of Jericho. Herd mentality is not the way to go, I believe. Herd mentality depends on numbers for the greatest P.R. impact.

I prefer flock mentality — following Jesus with other believers to change our own lives, not someone else's. Jesus told us to pick up our cross, which is not the same as picking up a sign.

Male violence? It probably was male violence that put Jesus to death: Jewish leaders, Roman soldiers. There wasn't a woman among them. Or was it our common sinfulness that nailed him to the cross?

BW

Opinion

Teachers need to demonstrate they are competent

Jack Zondag

Alyce Oosterhuis' education article "Out To Pasture" (CC, April 5) posed a lot of questions. I would like to answer some of them from my vantage point as a principal, teacher, son of immigrants, and someone who is over 50 and enjoying his career.

Teaching is one of the greatest careers society has to offer. My wife would say that being a mother is the greatest career, but teaching runs a close second. Teaching is about building and developing awareness, character, interest, insight and skills in students.

Many of the first Christian school teachers were indeed poorly trained, and worked in sub-standard conditions for low pay. Today one might feel sorry for them, but that takes those years out of context. Millions of other employees had similar experiences in the post-war years. The post-war immigration years, coupled with a baby boom, brought new challenges and new opportunities.

Post-war shortage

By the mid '50s teachers were in short supply. Hundreds of young men and women were given the unique opportunity to teach even if they were not academically trained or qualified to do so. Many received only the most basic training before stepping into the classroom. For some teachers and students, the experience turned sour, with the result that these teachers soon quit. For others, it was the beginning of a long, satisfying career. These men and women upgraded their qualifications along the way, as did thousands of others in a variety of occupations.

Whatever we want to say of those years, they were exciting for teachers, students and the entire community. Together we were committed to a cause, an ideal. All of us were long on enthusiasm, even if we were sometimes short on supplies or money for paycheques.

Penetrating questions

Those unique days are gone! Today, society is into a rearrangement mode. Free trade, the high cost of the national debt, and international competition are new social realities. The optimistic philosophy of continuous economic prosperity has proved to be unrealistic. That change already affects our school supporters and they, in turn, are asking some penetrating questions about school budgets and staffing.

I do not detect a rejection of Christian education, but I do sense that some parents question the dedication and skills of some of the teachers. Let me also state that, in all my years of educational experience, I have never heard parents or school boards say that they were reluctant to pay the salaries of enthusiastic, competent teachers. However, they do question the grid when it comes to mediocre staff members.

What constitutes a competent teacher? I believe that there are seven benchmarks which characterize such a teacher: faith commitment, professional training, good classroom management, professionalism, interpersonal skills, enthusiasm, and going the extra mile.

The first two, faith commitment and professional training are necessary to be considered a Christian teacher. In order to continue in the profession, a teacher must demonstrate effective classroom management, professionalism and interpersonal skills. Finally, the difference between adequacy and prized competency comes from demonstrating enthusiasm for learning and teaching and going the extra mile.

The real teachers

It takes time to develop these skills, and for that reason parents and boards need to be patient with teachers in their first few years of teaching. However, it doesn't take long to discover which new teacher is going to be a mediocre teacher, which one is proficient, and which one is going to be a prized, competent teacher.

What sets these latter people apart? They are creative, they have people skills, enthusiasm and love teaching. They don't hope that the next day in January or February is going to be a snow day. Instead, they have a positive attitude toward their work and share the neat things their students are doing. These teachers read, they share, they see the positives instead of the negatives. Talk to their students, and the parents of these students, and you sense an excitement about learning. That is competence!

Finally, these are the teachers that go the extra mile for their students and for the supporting community. Instead of muttering, "Why should we?" they say, "Let's!" Instead of talking about how the community owes them this or that, they talk about what we can do to strengthen school community ties.

In my description of teachers, Alyce, you will notice that I have described competency.

That still leaves the question of mediocrity unanswered. What do we do with mediocre teachers? Substitute another trade or profession in the place of the word teacher: doctor, bricklayer, electrician, lawyer.

Would one continue to use the services of such people if they were mediocre, even if they had trained or studied for their occupation? Probably only if there were no other alternatives. As soon as better people were available we would give them our business instead. That has to happen in education as well.

No tenure today

Permanent contracts and tenure are anachronisms today. In the 1950s and 60s, when there was a great shortage of teachers, guaranteeing long-term employment was seen as a way to attract people to fill areas of great need. It was also a system which allowed mediocre people to stay on. That need is gone. It is time to recognize that while teaching is a profession, it is not a lifelong profession for all current teachers.

Need to prove

For the first few years a new teacher is on probation, and that is the proper procedure. It is a time to either hone teaching skills or to exit. At the end of a three-year probationary period, a teacher should be interviewed again in order to receive approval to move to regular teacher status. In other words the teacher has to sell him- or herself to the employer. From then on, that process should be repeated every six or seven years.

Teachers need to demonstrate competencies. What was important 20 years ago may be out of date today. Some teachers are Luddites, but there is no place for them in the schools today. Some do not progress or adapt, and as a result, they become stale and mediocre. For some, enthusiasm wanes. Whatever it may be, teachers need to prove every six or seven years that they can do the job and are desirable to have as employees.

Does that mean that older teachers are taboo? No, not at all. Those that remain enthusiastic and up to date are never out of season. What it will do is force people to periodically reassess their own attitudes and abilities to determine if they want to continue or move on to another vocation.

Parent input

A lot of parents who are committed to Christian education often have had to face some real dilemmas. They have to decide if they will put up with mediocrity or vote with their feet. The sad thing is that many have voted to leave or never to begin. There has to be a way for parents to give yearly input about the staff member who taught their child. Parents should give input on social contacts, educational follow-up, general relationships and their overall impressions. These surveys would be shared with the teacher to give feedback on a yearly basis about how the parents perceive them.

We tend to be long on suffering and short on action. That is how we tend to deal with students; but then, the students are minors, while the teachers are adults. In an intensive, people-contact position it is absolutely essential to maintain good interpersonal skills and enthusiasm. A teacher needs to be fresh and new, year after year. For that reason it is wise to teach in three or four or more schools in a lifetime. Those that ignore that advice do so at their own peril.

Teaching is a privilege and a challenge. May it always stay that way for those who teach.

Jack Zondag
Dundas, Ont.

Christian Courier

An independent weekly with a Reformed perspective.
Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions: (effective Feb. 1, 1995)	**Canada** (GST incl.)	**U.S.A.** (GST free)
one year (44 issues)	$43.50	$35.00 U.S.
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Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details.
(ISSN 1192-3415) Published weekly on Fridays except for March 1, April 12, May 31, June 21, July 26, Aug. 23, Oct. 4 and Dec. 27, by Calvinist Contact Publishing Limited.
All correspondence should be addressed to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1, Tel.: 905-682-8311 or fax: 905-682-8313
PRINTED IN CANADA
This tabloid contains recycled paper.

Education/business partnership to provide Internet access to all Canada's public schools

BURNABY, B.C. (BCMEST) — Children in (public) schools across Canada will benefit from enhanced and increased Internet access as the result of a national partnership between Industry Canada, Canada's provincial telephone companies, and provincial education ministries, say spokespersons for those industries and ministries.

In B.C., as part of a "school technology plan" the government "has made a $100-million commitment to parents that their children would be prepared to participate in the information age," says B.C. Education Minister Paul Ramsey.

SchoolNet, a partnership of provincial education ministries and education partners, along with BC TELECOM and Stentor, an alliance of Canada's regional telephone companies, are working to provide all Canadian public schools with affordable, high-speed access to the Internet by the end of the current school year, says Ramsey. This will make Canada the first country in the world to provide Internet access to all its public schools.

BC TELECOM and Stentor will invest about $12 million in the partnership and will make available two satellite channels at no charge for two years. The Stentor companies and SchoolNet's educational partners will also work together to provide affordable options for rural and remote schools. This includes moderate rates for Internet access and for high-speed terrestrial links for members of the education community.

Funding doubled for B.C. student summer jobs

VICTORIA, B.C. (PBC) — Despite cutbacks in other areas, B.C. will double the funding for its annual student summer job program, investing $6.7 million to help up to 2,500 students find work.

The expanded Student Summer Works '96 is a key component of the Guarantee for Youth, a set of initiatives to provide affordable education and jobs for B.C.'s young people. The program reimburses participating employers for a portion of wages paid to student employees from April 15 to September 1.

Overall, the program is expected to create more than 11,000 jobs for youth across the province this year. Employers can get details and information on how to apply by contacting their nearest host agency. There are 12 host agencies throughout the province; their names and numbers can be obtained from the Ministry of Education, Skills and Training in Victoria at (604) 356-2500.

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- Keep it neat, typewritten and use quality paper
- Keep it short—one or two pages
- Use dynamic verbs to describe your skills and experience, such as
  - accomplished
  - created
  - improved
  - produced
  - achieved
  - designed
  - repaired
  - worked
  - organized
  - communicated
  - developed
  - led
  - specialized
  - directed
  - maintained
  - supervised
  - built
  - managed
  - trained
  - established
  - participated
- Have others check it for spelling or grammatical errors

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Why do you love Jesus?

EDUCATION

Alyce Oosterhuis

A few years ago our school board decided that all cancelling families should receive a phone call from board members to inquire about their reasons for withdrawing their children from our society membership. During one of the phone calls I made, it became clear that a personal visit would be more helpful. So I spent an evening listening to suggestions for the improvement of our schools. One of the laments I heard was that we do not celebrate religious holidays appropriately. Said the parent: "I was in our school on Ascension Day and they did not even have a special assembly to commemorate that event!"

I was thinking of that accusation the other day when a friend commented on the individualistic and evangelistic fervor that so often echoes from our children's mouths: "I love Jesus because I want to go to heaven!" "Jesus is my friend and I will see him in heaven!" "If you do not believe in Jesus you will go to hell forever!" "I want to pray for my friend so that she may also believe in Jesus!" The quotes remind me of the late-night movie *The Rapture* I watched not long ago in which a little girl refuses to break her starvation regimen and pleads with her mother to shoot her so that "she can be with Jesus." Why do I love Jesus? Because he saves me from my sins and promises me eternal life! What do I have to do with this love and promise? Convert others to accept Jesus and have eternal life!

Stop looking up to heaven

Now all the above is no doubt true; it was inherent in the Ascension Day experience of the disciples as they gazed into the clouds that hid Christ's return to "up there." But it was only half of the story because as they stood gazing, two angels asked them *why* they were gazing. Christ would return the way he had come, but until then, Christ's promise of his Spirit awaited fulfillment. In other words, believing in Jesus demands that we stop looking up to heaven but get on with fulfilling his promise. The Ascension Day celebration is only half of the story. One cannot celebrate Ascension Day without Pentecost. Believing in Jesus implies that one is so filled with his Spirit that one goes out to minister in Christ-like ways to all who will or will not hear. Christ's work was completed after 33 years on earth, but he promised to support and guide us in continuing what he began: a ministry of healing, reconciliation, testimony, faithfulness, service and love.

Can't have one without the other

So how does one bring that across to the Jesus-loving school child? In the first place, it demands that in our Christian schools we celebrate both Ascension Day and Pentecost! We cannot dismiss Pentecost as a celebration because "that will happen in church on the appropriate Sunday!" If we are going to celebrate Ascension Day only, we will have to make it very clear to our students that without Pentecost, Ascension Day is an empty sham of endless and irresponsible waiting. And for the child who speaks of Jesus and longing to be with him in heaven, we realize that at this "magical" stage of belief, "heaven" consists of all the good that the child experiences on earth: loving parents, supportive friends, colorful toys, no aches and pains, wonderful stories, unhurried hugs, a warm glow of happiness. By linking Pentecost explicitly to Ascension Day in our schools, we can encourage our children to share that glow, love, care and support with others; to bring a little bit of heaven into others' lives.

Alyce Horzelenberg Oosterhuis occasionally teaches religious and moral development at The King's University College in Edmonton.

Film review

Peachy fantasy contains large helpings of truth

Media/Arts

Marian Van Til

James and the Giant Peach

Rated Family.
Stars Paul Terry, Joanna Lumley, Miriam Margolyes, Pete Postlethwaite. With the voices of Simon Callow, Susan Sarandon, Richard Dreyfuss, David Thewlis, Jane Leeves.
Directed by Henry Selick. Produced by Walt Disney. Songs by Randy Newman.
Based on the story by Roald Dahl.

BO HENRY

James (centre) with friends Ladybug, Miss Spider and Grasshopper

James Henry Trotter is a happy boy. He lives contentedly by the lovely English seaside with his loving parents. They adore each other, revel in each other's company and enjoy going places together (they're planning a trip to New York City).

But we know this isn't going to be a cutesy, sentimental story when we're told, quite matter of factly about James's parents: "Both of them suddenly got eaten up by an enormous angry rhinoceros."

Just as straightforwardly we learn that the newly orphaned James is sent to live with his horrid aunts: the fat, beastly Sponge and the snake-thin, witchy Spiker. They beat James, nearly starve him, make him sleep on bare boards, and put him to work long hours every day.

Very peculiar rescue

James becomes one of the sorriest, loneliest boys in the world. Then a funny, grizzled old man shows up in the garden with a bag of green-glowing crocodile tongues and peculiar things start to happen. *Very* peculiar things.

The magical crocodile tongues cause a unique peach to grow on a previously dead tree. The peach grows and grows and grows, and along with it some very special insects grow: there's Centipede, Miss Spider, Mrs. Ladybug, Earthworm, Glowworm and Old-Green Grasshopper. They live inside the peach pit and wait knowingly for James to arrive. One night he does, inadvertently making his getaway from his vile aunts and desperate life.

Floating and flying across the sea

That's when the high adventure starts. When Centipede bites through the peach stem, separating them from the tree, they're off, set on a wild downhill journey to the sea.

By cleverly lassoing sea gulls with spider webbing (and in the book, also with strong thread from an additional character, Silkworm) they are able to escape prowling sharks and fly to several other adventures.

Ironically, the film's idyllic opening and ending are the only parts which are shot with live actors. The world of adventure and danger that the peach opens up is made up of three-dimensional animated figures.

James and the Giant Peach is not a ho-hum children's movie. That's in large part due to Roald Dahl, who does not write run-of-the-mill children's stories. It's also due to director Henry Selick's bizarre imagination (he directed *The Nightmare Before Christmas*) and to the skill of conceptual designer Lane Smith and Disney animators.

Visually, the film is striking; it uses traditional, painstaking stop-motion animation rather than computer creations. There's an arresting kind of realism to this fantasy; and its characterizations, based on the book, are quite accurate. Yet (as is so often the case) the book is more satisfying than the movie. Dahl wrote his book-length story in 1961, and it has the endurance of a classic fairy tale.

Tapping into the truth

Roald Dahl lives in England and has four children of his own (now grown up). There are several elements in his stories that act like magnets to children. First, he's simply a superb story teller and writer. His prose is never mundane and his rhymed poetry is clever and varied. (It comes to expression in this story whenever the motley crew has something to sing about.)

Second, he helps children confront things that worry or frighten them: the possible loss of a parent or others who love them; loneliness or being different; scary creatures in their minds; events or people which affect them but which they can't control.

Reality check

There's also a foundational *truth* about Dahl's stories that children sense and to which they gravitate (we Reformed adults might call it something "normative"). Kids know when adults use sugar-coating for their own purposes, and Dahl never does that.

Some people may object that each Dahl story contains at least one or two truly malevolent characters, and that there are cruel or sad events which simply happen, with no explanation.

Both those charges are true, but virtually the entire body of fairy tales in Western civilization could also be described that way.

Dahl doesn't superficialize evil. He lets kids know that it is real and that it results in tragedies not easily explainable. In *The Witches* when the boy-narrator objects to his grandmother that he's not sure he should believe witches are real because he can't see them, she counters (amazingly): "You can't see the devil and you know *he's* real."

In recognizing sin Dahl doesn't glorify it, as so many modern stories and films (even for children) do. There are no overt references to God, but it's clear that Dahl's lonely children exist in a moral framework in which, despite calamity, good eventually wins.

Read the books

If this current film is instrumental in introducing children to Dahl's original story, and then to his other stories, it will have served a fine purpose. (It's already happening: I requested *James and the Giant Peach* at two different libraries and was put on a waiting list at each.)

Two other Dahl stories have been filmed. *The Witches* is probably the best — both the story and the film (British, 1990). *Charlie and the Chocolate Factory* was filmed as *Willy Wonka and the Chocolate Factory (American, 1971)*, based on Dahl's own screenplay. Several of Dahl's stories are also available on cassette tape, read by professional actors.

Religion beat reporter wins Pulitzer Prize

NEW YORK, N.Y. (EP) — Bob Keeler, a religion reporter for *Newsday*, is this year's recipient of the Pulitzer Prize for beat reporting.

Keeler spent a year writing about St. Brigid's Catholic Church in Westbury, New York. During the year he wrote about such topics as conversion of non-Catholics, struggles of the church's parochial school and pre-marital preparation for engaged couples.

Keeler, 52, began his career in 1965 as a copy boy for the *New York Herald Tribune*, then worked as a reporter for the *Waterbury Republican* (Connecticut) and the *Staten Island Advance* (New York) before joining the staff of *Newsday* in 1971.

Keeler told the Associated Press, "I don't think they've previously given a prize for religion. I'm kind of bowled over. I feel like the people of the parish need to be thanked. It's hard for people to talk about their spirituality."

Keeler wasn't the only one picking up a Pulitzer for religion-related work. Former Jesuit priest Jack Miles won the Pulitzer Prize for biography for his book *God: A Biography*. The book treats God more as the main character of classic literature than as a deity, portraying the supreme being as a sort of paradox: powerful and powerless, creative and destructive, gentle and savage.

Miles studied theology at Pontifical Gregorian College in Rome and the Hebrew University in Jerusalem, and holds a doctorate in Near Eastern Languages from Harvard University.

Church

Two-woman prayer meeting sparks three new churches

FORT ERIE, Ont. (CANS) — Though a hundred thousand men patrol portions of Yugoslavia as peacekeepers, little is known about the true peacemakers who carry under cover the banner of Christ.

In Kosovo, southern province of Yugoslavia, 90 per cent of the population is ethnic Albanian, and most of them are Muslim. When they were forced to sign papers allowing the Serbs to control their schools in the early 1990s, most of them refused. For this they were oppressed, and many sought to leave.

One of them, a Christian mother with four children, sought refuge in a house on top of a hill overlooking a town of over 40,000. The young man who lived there read one of her tracts and exclaimed, "This is the truth I have been looking for all my life!"

Into this situation came two Christian women who felt led of the Lord to go up the hillside to pray. There they found the young man, the mother and her four children. For four years, they conducted a prayer meeting, perhaps not unlike that of Lydia in Acts 16.

Eventually, the mother and children left. Meanwhile, the two women prayer partners and the young man began gathering friends and showing the "Jesus" film. Other young people joined them and began spreading the good news. Soon a church was formed, made up mostly of young people between 15 and 22. The church soon sparked two others.

Reflecting the gospel, despite persecution

One, with 50 members, now meets in the woods. Believers are not allowed to meet in homes and the landlord ejected them from the meeting place they were renting. Being on the border with Albania they are strategically located, both spiritually and geographically. Kosovans expect the border to open one day and their members, mostly Albanian, will be able to evangelize their kinsfolk.

"This church will be a pillar for the truth," the leader believes, "reflecting the light of the gospel for both Kosova and Albania."

The other church is small. Though many Christians live in villages not far away, they have no money for transportation to the city. A woman of this church was one of the first Albanian believers in Kosovo and the first to enter full-time ministry, leaving her career as a journalist.

"You are a betrayer of your family, your faith, and your country," her family members shouted. Then the ultimate insult, "You are a Serb!"

They tore up her Bible and burned her books. Her mother came screaming into Christian meetings and pulled her out by her hair and clothing. This despite the fact that she was a 30-year-old mother. Even when her brothers turned her 12-year-old son against her, she remained faithful to the Lord and to her calling.

"Kosovo is probably the most closed country for evangelization in Europe," said Bob Emery, director of Christian Aid's Eastern Europe Division. "There are no foreign missionaries there. It is both difficult and dangerous for outsiders to enter Kosovo. The believers of this area feel particularly isolated."

Yet believers in Kosovo have the vision to evangelize and plant churches. They are the true peacemakers.

Serbian church leader calls for wider vision

GRAND RAPIDS, Mich. (REC) — As the nations of the former Yugoslavia try to attain peace, church leaders met for an "Ecumenical Dialogue of Reconciliation." There, Patriarch Pavle, leader of the Serbian Orthodox Church, called for a willingness for people to see beyond "narrow political [and] factional criteria." He added, "Our love and service must be directed to the real interests of all people...."

During the conflict of recent years, Protestant groups from other countries in Europe have complained about the attitudes of the Serbian Orthodox. The World Council of Churches also criticized the "narrow nationalist tone" taken by some Serbian church leaders.

This meeting, organized by the Conference of European Churches, brought some healing. The delegates called on churches and their neighbors to undertake and support reconciling actions. They suggested reaching out to young people traumatized by war, repairing destroyed places of worship, restoring homes for the displaced, and multicultural education as means to bring peace.

Hymn comes alive for Canadian youth working in Indonesia

SEMARANG, Indonesia (MCC) — "I used to sing the hymn 'For we are strangers no more ... part of one humanity' but I couldn't feel connected with my Christian brothers and sisters worldwide because I had never experienced Christianity outside North America," says Mark Schaub.

All that has changed for the young Kingston, Ont., native who is spending this year on the island of Java, hosted by Indonesian Mennonites. Schaub is one of 22 participants in SALT International, a one-year Mennonite Central Committee service and learning program for young adults.

The Indonesia archipelago is home to some 67,000 Mennonites, the second largest group of Mennonites outside North America. One lesson Schaub is learning from those Indonesian Christians is how to relate to Muslims, who make up about 90 per cent of Indonesia's population.

Despite an official government policy of religious tolerance, tensions exist. The tiny minority of Christians often feel besieged, are sometimes harassed, and in recent years have had trouble getting permission to build churches.

Yet on a personal level, Schaub is finding, many Christians and Muslims relate well to one another. Neighbors share food during important religious holidays and strike up friendships. Schaub teaches English to young Indonesians and is popular for his easy-going manner. He also coaches Mennonite youth vocal groups and other church music programs.

Equal partners in faith

Indonesian church leaders stress the importance of being viewed as equal partners in the global church, not as recipients of North American money and programs. They are eager to share their own insights into living the Christian faith.

Among the challenges they face are how to respond to the material improvements which are exacting a heavy toll on their country's environment, and the huge gap between rich and poor. That gap is so wide that Schaub says the two groups live in "different realities." MCC is encouraging small-scale development programs which are environmentally friendly yet help rural people increase their incomes.

When Schaub returns to Canada this summer, he is considering attending seminary, possibly specializing in music ministry. The term "global Christianity" has already become more than a catchphrase for him. It brings to mind images of Indonesian Christian friends worshipping and witnessing in a part of the world far removed from North America.

Lutherans and Catholics evaluating declaration on justification

GRAND RAPIDS, Mich. (REC) — Lutherans and Roman Catholics have taken another step toward approval of a "Joint Declaration on the Doctrine of Justification." *Justification* was a key idea that separated Martin Luther from the Catholic Church over four centuries ago. Lutheran confessions condemned the Catholic view and Roman Catholics condemned what they understood to be Luther's view at their Council of Trent.

Summarizes years of dialogue

The Joint Declaration is a document that summarizes many years of dialogue, starting with the 1972 Malta report. Talks between the two communities suggest there was much misunderstanding in the 16th century. In addition, developments within the two communities have brought them closer together on the doctrine of justification.

The Lutheran World Federation is organizing the Lutheran response to the declaration. The LWF hopes its September Council meeting will agree to send the final document to its member churches.

The Roman Catholics managed the dialogues through the Pontifical Council for Promoting Christian Unity. Now they must develop an internal consensus on the Joint Declaration. That will be done through the Congregation for the Doctrine of the Faith.

Both sides hope the final approval will be ready in 1997. That year is the 450th anniversary of the Council of Trent and the date for the LWF's next Assembly.

Ascent to sovereignty

Al Wolters CHAPTER & VERSE

"A certain nobleman went into a far country, to receive for himself a kingdom, and return" (Luke 19:12 KJV).

"A man of noble birth went to a distant country to have himself appointed king and then to return" (Luke 19;12, NIV).

With these words Jesus begins the well-known parable of the 10 *minas* ("talents"). He tells it in Jericho, just before his triumphal entry into Jerusalem. He told it "because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once" (Luke 19:11).

The parable makes clear that there is going to be a period of waiting, during which the nobleman's servants must invest their master's money, before the Kingdom of God finally comes in its fullness. In effect, Jesus is telling his followers: "I am going to go away for a time, and you must be faithful while you wait for my return. Don't think that the Kingdom will have finally arrived when I enter Jerusalem tomorrow."

But we know that Jesus' followers did not understand what he was trying to tell them with this parable. They seem to have thought that the "Kingdom of God," about which Jesus spoke so often, was a political kingdom, and the wild enthusiasm with which they greeted him the next day at his triumphal entry into Jerusalem was apparently fuelled by the hope that Jesus was about to drive out the Romans.

When this proved not to be the case, the cries of "Hosanna!" soon turned into cries of "Crucify him!" It was probably not until after Christ's ascension that they finally realized the point of the parable that he had told them in Jericho. The nobleman who went to a far country was Jesus himself, who had to ascend to heaven, leaving his disciples to work with his gifts until his return.

The point of the Ascension

In a real sense, therefore, the parable of the 10 *minas* is a parable about the Ascension. It teaches us that the Ascension ushers in a period of waiting, during which the servants of the ascended Lord are to be faithful in their kingdom tasks, knowing that they will be called to account when the Lord returns. But the parable also teaches us very clearly the *purpose* of Christ's Ascension.

The King James Version says that the nobleman went to a far country "to receive for himself a kingdom." This translation has the advantage that it indicates clearly that this parable by Jesus, like so many of his other parables, was about the Kingdom of God. But it is misleading if we understand "kingdom" to refer to a country or a territory.

Many readers of the KJV have mistakenly assumed that the nobleman went away to become king of a land far away. But the Greek word *basileia*, which is commonly translated "kingdom," really means in the first place "kingship" or "kingly rule." It is an active word referring to the exercise of royal dominion.

When Jesus speaks of "receiving the *basileia*," he really means "receiving the kingly office," that is, being officially invested with royal authority. Therefore the NIV is quite right in translating the phrase here as "to have himself appointed king." The point of the Ascension is that Jesus is to be officially instated as the King of all. He is seated at the right hand of God as the one who has all authority in heaven and on earth.

Al Wolters teaches Bible and classical languages at Redeemer College, Ancaster, Ont. He likes to point out that the city of Basel in Switzerland derives its name form the Greek basileia.

'Culture of death' is on a slippery slope

NEW YORK, N.Y. (EP) — The court rejection of New York laws banning physician-assisted suicide is part of the growing "culture of death," New York's Archbishop John Cardinal O'-Connor said April 14. "Let us respect the inherent worth of all human life," he said during a service at Manhattan's Saint Patrick's Cathedral. "Human life is a gift from God." O'Connor also criticized President Clinton for vetoing a bill that would have banned late-term "partial-birth" abortions. Noting that advocates of assisted suicide say it will be a rare procedure, O'-Connor reminded listeners that abortion advocates said there would be few abortions after the Supreme Court legalized the practice in 1973. "There have been 63 million abortions since then," O'Connor said. "This is a slippery slope we are on."

Schism in every religious corner

PHILADELPHIA, Pa. (EP) — Reform Judaism should make a clean break from its Orthodox counterpart, the head of a Reform rabbinic association told the recent convention of the liberal Central Conference of American Rabbis. Rabbi Simeon Maslin condemned Orthodox Jewish leaders as arrogant and power-hungry. "It is all very well to sloganizè about how 'We Are One' ...but, in fact, we have ceased to be one, and I strongly advise that we recognize the fact and proceed," Maslin stated. "The time has finally arrived to stop deferring to an Orthodoxy that insults us at every opportunity..." Weeks earlier a senior Israeli rabbi proposed treating the Reform movement as a separate religion.

Maintain hospitality, bishops say

PHILADELPHIA, Pa. (EP) — America's Catholic bishops have released a guide for teaching students to welcome immigrants. The new curriculum, "Who Are My Brothers and Sisters? A Guide for Understanding and Welcoming Immigrants and Refugees," is designed for the 2.5 million students in Catholic parochial schools nationwide. Noting the nationwide move toward cracking down on illegal immigration, John Swenson of the church's Office for the Pastoral Care of Migrants and Refugees called the curriculum "a distinctly countercultural document."

Living the Parable of the Talents

CHARLOTTE, N.C. (EP) — Calvary Church in Charlotte, N.C., has a new understanding of the "Parable of the Talents." During a church service in January, each member of the congregation was given a $10 bill, and told to find ways to multiply the money in the coming weeks before returning it to the church. The initial investment of $17,580 led to a return of $69,043 — an increase of $51,463. One woman used her family's $40 for materials to sew aprons, which then sold for $250. A teenage boy multiplied his money eight-fold by buying candybars and reselling them at school. And a Sunday school class of 38 pooled its funds to produce and sell tapes featuring church musicians, bringing in nearly $2,000.

Luther's Bible exhibited at Library of Congress

WASHINGTON, D.C. (EP) — A copy of the first German Bible is the star of the show in an exhibit which includes rare manuscripts, books and pamphlets by Martin Luther on display at the Library of Congress in the nation's capitol. The 462-year-old Bible was translated by Martin Luther and illustrated in the shop of painter Lucas Cranach. It is on loan from the Saxon State Library in Dresden, Germany.

The exhibit seeks to explain Luther's differences with the Roman Catholic leadership, which led to his role in the Protestant Reformation. Other items from Dresden are a Jewish prayer book dating from 1290, and an English translation of the Bible from a century later.

Maranatha Homes Burlington, Ont.

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Information from:
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Feature

This house condemned

Janet F. Ford

"When I was her age, it was the bride who tried to impress the mother-in-law, not the other way 'round," Jessie said to the stuffed turkey while she wrestled it into the baking bag. Complaining to a turkey. That was the limit! She had visions of dropping it on the floor, not that it would matter. For the first time in her life, her floor was so clean that she could eat off it.

The turkey had thawed before she had tried to pry out the giblets and neck. That had never happened before. That must be a good sign, like the positive reading of entrails in ancient times.

But Jessie didn't save the neck and other foul parts. She never figured out what to do with them. When she boiled them for gravy, they smelled vile. Even the cats wouldn't eat them. "I don't want any problem turkey parts to worry about today."

Jessie had been planning and preparing for Thanksgiving for a month, from the day she'd received word that her son Robert was bringing his bride of six months back home for a visit.

Jessie had met Lisa only once, the week of the wedding, a formal affair held in the California sunshine. The whole week had been California sun and bright

Jessie was a comfortable housekeeper. Decorated in the "live-in look," her house wasn't so bad as to invite insects and vermin, but she couldn't compete with Lisa.

perfection. Lisa, blond, tall, and tanned as a goddess, had greeted Jessie stiffly and had remained quietly polite throughout the visit.

Visions of Lisa's apartment, now also Robert's, floated through her mind, like an example of modern interior design from a magazine's glossy page.

Jessie sighed. Lisa would be inspecting her home. Jessie was a comfortable housekeeper. Decorated in the "live-in look," her house wasn't so bad as to invite insects and vermin, but she couldn't compete with Lisa.

Compete? Why should she want to compete? Robert was Lisa's now. Was that it? The idea that she couldn't cope with this change in her life made her uneasy. She tried to analyze her activities of the past month.

CC FILES

She'd spent that month washing every window, steam cleaning the carpets, polishing the woodwork, and waxing the no-wax floors. While washing the walls, she tried to get David, her husband, to repaint them.

But he refused, asking, "What's wrong with you? The last time you cleaned house this good you had nesting instincts and gave birth a month later."

No, she wasn't giving birth, except to the biggest fiasco in her life.

She picked up a hat that somehow strayed out of place and threw it onto a closet shelf, whose contents teetered precariously under the hat's feather weight. Closing the door, she caught a glimpse of her needlepoint projects that she had shoved into the corner the day she started cleaning. That needlepoint was her life, stuffed in a closet. It was more than a hobby — it was her creation. Her job was routine yet stressful, and time consuming. She viewed housework as a constant cycle. She had felt like a rat on an exercise wheel until she found needlepoint.

Her greatest thrill had been designing a needlepoint chart and submitting it to a craft magazine's contest. It was a cat, surrounded by books, yarn and patterns, with a sign above it: "This House Condemned Due to Needlepoint." When her design won the contest and was published, Jessie felt human for weeks.

Now her humanness was in a closet — sacrificed for a good impression on Lisa. To her shame, she had even considered boarding the cats to cut down on the cat hair that constantly circulated around the house.

The timer dinged, severing her thoughts. Time to take the pies out and put the turkey in. Everything was still on schedule and maybe she would pull it off after all. She grabbed the vegetables from the refrigerator to start the relish tray, then stopped. What if Lisa didn't like relish trays? Some people didn't like healthy foods. What if she didn't like turkey, or dressing, or sweet potatoes? What if she hated the whole meal?

The refrigerator seemed to echo her thoughts, rattling its ominous rumbling sound, the sound it made when it threatened to quit.

"Not now," Jessie wailed.

David emerged from the basement and his workbench. His dirty clothes and smudged face showed her he had no concept of the formidable task confronting her.

"Now what?" he asked, innocently.

"Get out of here. You'll contaminate the kitchen."

He stared at the maniac who had been a loving wife earlier that morning.

"What's wrong with you? Are you going through the change? If that's it, I'm checking into a motel until it's over."

"Quick, get cleaned up. They'll be here any minute." She shoved him out of the kitchen.

David stomped up the stairs, furtively glancing back at his wife. He mumbled to himself that if she would just relax, everything would be fine.

Jessie sank into a chair. Men! He could play at his hobby, right up to the last minute of the oncoming disaster. From where she sat she could see the living room. There, scattered about the couch in the form of needlepoint pillows or on the walls in the intricately stitched pictures, were the only evidence of her existence. Right there in the centre was her own "This House Condemned...."

No matter how hard she tried, the house still looked like an archaeological dig.

She laughed at the irony of the situation. No matter how hard she tried, the house still looked like an archaeological dig. She could see dirt in the corners that somehow had escaped her cleaning frenzy. She could still smell the mustiness of too many weeks of skipped housework. All the work and all the stress she had put on her marriage to try to be perfect was of no use.

She heard a car pull into the driveway. Jumping up when the car doors slammed, she headed for the front entrance to greet the newest member of her family. She heard David showering in the upstairs bathroom, and she realized the room would be a filthy mess. She wouldn't have time to clean it before Lisa saw it.

She calculated how long it would take to reclean it, how she could distract Robert and Lisa long enough to slip upstairs and do it.

Ashamed of herself, she opened the door to Robert and his new wife.

"Mom!" He gave his mother one of his special bear hugs. While Jessie tried to catch her breath and listen to Robert exclaim how good the pies and turkey smelled, she could see Lisa out of the corner of her eye surveying the entire downstairs area. This new woman is going to be critical, Jessie thought, finding fault and dirt. Jessie dreaded the next words that would pass between the two of them.

Lisa turned squarely to her, her soft voice drove directly into Jessie's heart.

"I don't know how you do it. Robert tells me you work terribly long hours, yet you still find time to do such beautiful needle work. You must be a 'super' woman."

Suddenly the refrigerator hummed quietly, the food actually did smell good, and the house did sparkle.

The ice in Jessie's heart melted. She opened her arms, hugged Lisa lovingly, and with her voice on the point of breaking, said, "Welcome to my home, dear. Let me show you what I've got in the closet."

Janet Ford is a freelance writer who lives in Dubuque, Iowa.

Features

Sadness and comfort around the Ascension

H. A. Visser (translated from the Dutch by Bert Witvoet)

It's rather striking that joy is central in most Ascension hymns and music, and that in them there's no end to the hallelujahs. I have the tendency to ask myself whether this is caused by a great insecurity. We don't really know what to do with Christ's ascension, and so we begin to sing jubilantly.

In the Old Dutch Reformed hymnbook of 1805 this hollow jubilation is piled up inches high. The finest song in this hymnbook is Number 144, in which as summary of the ascension gospel the good congregation is asked to mouth the following doggerel:

After suffering and scoffing
Loveliness is in the offing.
Hallelujah!
Virtue gains,
Because he reigns.
Yes, hallelujah, he reigns.

Jesus is here the personification of virtue which undergoes difficulties but eventually triumphs.

In the meantime, it is strange that on Ascension Day we hear so little about Jesus' parting from us. He leaves us behind. From this day on he is absent from us.

I hear so little about the sorrow that his going causes to those who loved him. In Luke we are told that the disciples returned to Jerusalem with great joy and that they were continually in the temple praising God. In the Acts of the Apostles, also written by Luke, this joy is completely missing. Also in Matthew.

Like an orphan

I must tell you that I understand this very well. It's for that reason that the Sunday between Ascension Day and Pentecost has been named "Orphan Sunday." When Christ is gone, you feel like an orphan. It strikes me that this notion does not occur in any of the Ascension hymns and music.

Except for — I would almost say, naturally,— Bach. In his ascension oratorio the alto sings:

Ah, stay with me, do not leave me
Your going brings me so much sorrow.
Ah, why not stay here.

The only comfort is Jesus' promise that he will return. Bach has dedicated a full cantata to that ("Auf Christi Himmelfahrt Allein"). I think of the opening chorus of Cantata 128, of which the words are:

All my doubt, fear and pain
I conquer only because I know
that Christ in heaven,
will not leave us behind for ever.

The comfort of the ascension of Christ is that he will return. This is, indeed, real comfort, because our time is the time between Ascension and Second Coming.

The reality of absence

Sometimes you can be struck by a remark which, maybe because it is illogical, makes you think. I think, for example, of Jesus meeting Mary after his resurrection and saying to her, "Don't hold on to me because I have not yet ascended." It would be logical if Jesus had said, "Hold on to me now, you can still touch me now, because I have not yet ascended. I'm still here."

Some explain Jesus' words this way: "You shouldn't hold on to me because I don't belong on earth anymore." But I believe that interpretation loses sight of the quintessence of Jesus' words. Jesus is actually saying (and it looks contradictory), "Don't touch me, don't hold on to me, because only when I have ascended into heaven can you really hold on to me."

This is just as paradoxical as what Jesus says immediately before he goes up to heaven: "And surely, I will be with you always, to the very end of the age," and then he disappears completely.

What does that mean? When someone is with us (and that holds for everyone, but especially for those with whom we associate on a regular basis and to whom we are closely related), we can't really judge such a person. We experience that person and he or she experiences us in constantly different ways and situations. But when someone is gone for good, especially when he has died, we see him as he really is. Only then are you able to judge him well and objectively.

Many people who have lost someone through death

MARIAN VAN TIL

will acknowledge: someone is really with you, she is really the one you love and appreciate after she is not there anymore. Then all misunderstandings fall away, Time and circumstances do not separate us from them. She is more present as the one who's absent than as the one who's present.

There are those who say, "I wish Jesus were still on earth." I believe that if he were, we would crucify him in a more sophisticated way than he has been. As it is, we see Jesus as the one who bore our cross and shame, and who sits at the right hand of God and who will never forget us. Out of concern for our fate he steps into the breach for us before God.

Rev. H.A. Visser presented this article as a radio talk for the Netherlands Christian Radio Society (NCRV) in 1977.

A visit with Sarah on Mother's Day

CC FILES

Jean Benschop-Dykstra

As I prepared to visit a nearby nursing home I took a moment to pray for the residents, and for strength, understanding and love especially for those who never seemed to have any visitors.

On this damp day in May Sarah would be waiting for me. When I arrive she is already in her chair, hands folded in her lap. She greets me with a warm smile, which itself makes my visit worthwhile.

Sarah is special to me. At 94, her mind is still clear. Though her body is crippled and her skin wrinkled, her mind still holds a storehouse of memories.

She holds up a card which says: "To the dearest Mother on earth." She explains, "It's from my son. He doesn't have time to come. But your visit, my dear, is worth a thousand cards." She adds, "Come, sit here on the edge of my bed and I'll tell you how, a long time ago, my loving husband and dear little children used to make my Mother's Day."

She continued, "The children brought hand-made cards, and a bouquet of hand-picked dandelions in a jam jar. My husband carried a tray with toast and an egg only half-cooked up to me in bed. You see, in those days most men didn't cook, so it was quite an effort for him. But what love we had for each other. What with all the hugs and kisses, there were spilled tea and crumbs all over the bed. It made me feel so loved!"

It's a precious moment: Sarah's eyes light up and a smile of remembrance beams over her face. Behind the wrinkles I get a glimpse of a pretty, young face. She seems to forget I am there.

Softly I begin to sing: "Jesus loves you, this I know, for the Bible tells...." My song is interupted by noise from Emma, Sarah's roommate who is tied safely in place. Pain from some inner agony shows clearly on Emma's face and I can hardly bear the fear that shows in her eyes.

She shrieks, "Love? You sing of *love*? Nobody loves us, not even our kids. We gave them our best years and they give us their worst." She is trembling all over.

I look at her again and silently pray for the right thing to say and do. Then gently I put my arms around her very thin shoulders. She calms down, and she starts to cry.

Sarah's smile is gone now, and with pleading eye she begs me not to be upset. She says, "We don't know why you bother to come when you have so many responsibilities. And you sing that Jesus loves me. Does he even just a little bit?"

To that I nod. Then I whisper, "He loves you both, a whole lot."

I suggest to the women that we join hands and pray, but I hardly know what to say. So we simply ask Jesus into our hearts, to stay, and to fill the empty, lonely places on that Mother's Day which was turning out to be special.

Jean Benschop-Dykstra lives in Lindsay, Ontario.

A thief? Me?

Economic Housekeeping

Bert Hielema

Bert Hielema

On Jan. 1, 1998, I am going on welfare. No, I won't officially apply for it; no caseworker will call on me. Yet on that day, after just four short years, I will have exhausted my Canadian Pension Plan contributions of $15,500 plus eight per cent compounded interest, totalling $32,000. So, in about a year and a half, my "pension" will come from the public purse.

I am not alone in this. I was shocked recently to read in an article on retirement published by the Canadian Institute of Actuaries (people who calculate the premiums for life insurance companies) that in 1992 seniors like me paid $9 billion in taxes but received a whopping $54.4 billion of public money in the form of Canada Pension, Old Age Security, Guaranteed Income Supplement or Medicare. Thus for every dollar I now pay in taxes, I receive six dollars back from Ottawa and Toronto.

No small change, this. Between my wife and me, we now receive about $20,000 from the combined Old Age Security and the Canada Pension Plan each year. Statistically our combined life span is 18 years, so we will receive from the federal government a total of $360,000. And it doesn't stop there. Older people — and we are approaching that category, I'm afraid — tend to die, and before they do they use up a lot of hospital space (at $1,000 a day) and expensive medical attention.

Something has gone drastically wrong. Anybody who can count understands that this situation cannot last very long. How did we get into this pickle? It all started about 100 years ago when Bismarck, the German Chancellor, introduced pensions. In 1891 he set the retirement age at 65, when the average German lived to be 45 years old. Given the life expectancy now, if Bismarck were in charge he would set the start of retirement payments at the equivalent age of 95. And if that were the case, Paul Martin and his colleagues in Europe would have no budget worries at all.

However, things will get worse before they get better. Not only is the retirement age falling, but people are living longer. Paul Martin, in his recent budget speech, told us that in 1996 people are living three years longer than they did in 1966 when Old Age Security was put in place. And he expects those who are still around by 2030 to have lived 4.5 years longer than people do now. So he's got a problem: at this point, 20 per cent of federal program spending is used to support people like me who comprise only 12 per cent of the population, and in a few decades seniors will become 20 per cent of the population.

With the present weakness of democracies it is difficult to take away our senior privileges and so, in sense, we are stealing the future of the next generation.

Today's pampered class

There is no doubt in my mind that we seniors are today's privileged class. I just phoned my accountant and asked him how much a couple over 65 would pay in income taxes, based on $30,000. He told me: $2,770. and a 30-year-old, married with one child? I asked. His answer $4,638.

Not fair, I think. All in all, my generation has been the most pampered and cushioned. The excuse that you and I in this age bracket have paid taxes all our lives and now are entitled to receive the fruits thereof does not hold, at least not for me; because even though I paid quite a bit, I also received a lot in benefits.

Take as only one example, my five children and their university education. When they attended university, tuition was low and with all of the taking a four-year program (and two obtaining post-graduate degrees) the cost to the public purse has been at least $300,000. I can't recall how much tax I've paid, but certainly not that much. Now with tuition rising and jobs disappearing, those who pay taxes won't have these benefits — they go to people like me, while young people go hungry.

Why? We seniors are the most powerful lobby group. With the present weakness of democracies it is difficult to take away our senior privileges and so, in sense, we are stealing the future of the next generation. I know that is a serious charge and I think that Paul Martin has realized this. That's why he has upped the charitable donation limit to 50 per cent, giving people like me the opportunity to repay from our bounty to those we think need it most. Think about this when you get that appeal from your Christian school or CPJ or ICS or the local food bank.

Talking about theft. There is a new book called *Our Stolen Future*. I just finished reading and it made me very uncomfortable. In a space of 40 years, about the length of my working life, we have built a Gross Domestic Product, 45 per cent of which is based on the use of synthetic chemicals and products derived from fossil fuels.

Ever since the end of WWII the availability of cheap, abundant plastic and related materials has shaped agriculture, industrial processes and our entire economy and society. It is impossible to imagine the growth of the American South, Florida, Arizona, California and other hot or humid places without the use of CFCs that made it possible to air-condition our homes, cars and office buildings — and cause the depletion of the ozone layer. At the same time, the synthetic pesticides that swept into the market after the war made the growth of specialized industrial farming possible.

Flying blind has horrendous consequences

The Stolen Future painstakingly (and to me, painfully) traces how, beginning in the 1950s, bizarre and puzzling abnormalities began to surface in animal populations all over the modern world, with many of these reports involving defective sexual organs and impaired fertility. The researchers and authors of this book blame these irregularities on the ever expanding use of fossil fuels and chemicals. The decrease in the male sperm count is but one symptom connected with this. This is not something I have to worry about, but I do anyway because we have nine grandchildren — four granddaughters and five grandsons. If this trend of poisoning air, soil and all living creatures, including ourselves, continues.... Let me quote one of the final paragraphs:

We are flying blind. Our dilemma is like that of a plane hurtling through the fog without a map or instruments. Instead of being able to provide a reliable radar system, scientists are peering through the windows trying to warn of any obstacles ahead and the most they can see is a dark mass, either a cloudbank or a mountain.

We have a problem, and it is not only the money that I am taking from the next generation. It also involves my entire lifestyle. Perhaps you call me an alarmist, and you may have a point. The word 'alarm' comes from the French a l'arm which means "grab your weapons and get on the battle line."

Self-examination needed

The problem is that the enemy is difficult to spot. Where is the enemy? Who is the enemy? How do we fight if almost 50 per cent of whatever we use in our daily life depends on the poisonous, oil-derived substances that have now penetrated every nook and cranny of the world? How do we fight when there is not a single creature alive that has not acquired a considerable dose of hormone-disrupting chemicals? Isn't it terrible that the most severely affected are the Inuits in the Arctic who, for their diets, are dependent on the fatty substances of seals and fish where these poisons concentrate.

These are some of the questions we face as we enter the next millennium, questions in the face of which such issues as female ordination pale into total insignificance and appear even ridiculous. The very continuation of the human race is at stake. It is plain to me that my sins and that of my generation are being visited on my children and grandchildren. I wonder what I have to do to earn the right of which Revelation 22:14 speaks: to feed on the Tree of Life and come through the gates into the City. What does it mean to wash my robes clean? We certainly do need God's grace!

Bert Hielema lives in Tweed, Ont. Despite what you may think from his columns, he actually is quite a cheerful fellow!

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Feature

The Canada Pension debate doesn't have to be **generational warfare**

Clarence Bick

I recently had the privilege of serving on a panel at public hearings in Hamilton about the future of the Canada Pension Plan. As a financial planner with 500 clients, I understand the perspective of the more than half of my clients who are over age 55. Being 41 years old myself, I also understand the perspective of the clients who are younger.

More importantly, I have relatives who are currently collecting CPP. I wish for my older relatives the enjoyment of their "golden years." However, I am a father of four young children. I am concerned about the current plan; my children will pay almost 15 per cent of their future income into the CPP. This 14.6 per cent is an onerous burden compared to the 3.8 per cent average contribution of the last 30 years. And today's children will receive significantly less pension than the lifetime contributions they make to the plan.

The debate on the CPP is often high on emotion and low on facts. Let's address the facts.

A very different picture

When the CPP was started in 1966 the vast majority of retired Canadians lived below the poverty line, which in 1996 dollars was $11,000 annual income per couple. Today 30 per cent of retired Canadian couples live below the $14,000 poverty line. Clearly, the problem in the mid-1960s was far more significant.

In 1966, there were about nine workers for every retired person. Today the number is five, and in about 20 years, the number of workers per retiree will be three. In my experience, most CPP contributors believe that their contributions have been building up capital which they can tap into at retirement. They are sadly mistaken. There is no capital, since the system is a "pay as you go" pension. For the entire 30 years the CPP has been in operation, current contributions payed for current benefits.

Suddenly, the realization that the number of workers per retiree is declining rapidly has meaning. As the number of workers per CPP beneficiary declines, the percentage of income from current workers required to support the current retiree must grow.

Today's CPP recipients will make the case that even if the capital has not been built up, they are entitled to CPP benefits because they have contributed to the CPP while working. But analyzing the actual contributions of today's beneficiaries shows a different conclusion.

In 1966, the maximum contribution by an employee was $79. This was matched by the employer, for a total contribution of $158. The maximum contributions from 1966 to 1995 total $18,925. If, in fact, these contributions had been invested at the rate of interest earned by five-year guaranteed investment certificates, the capital would have grown to $52,290.

In today's market place, this $52,290 would purchase a life annuity of about $4,500. Today's CPP recipients collect $8,725. This figure is double what the market place will pay for a person reaching age 65 in 1996.

A 75-year-old today will collect the same $8,725 despite the fact that his or her total contributions, plus interest, would be worth only $15,253 at the point of retirement. In other words, the 65-year-old couple of 10 years ago (today's 75-year-old) would have contributions and interest theoretically totalling $15,253, but will collect about $160,000 over an average lifetime. The claim that these CPP benefits have been "earned" by contributions is, very simply, incorrect.

A social welfare plan too

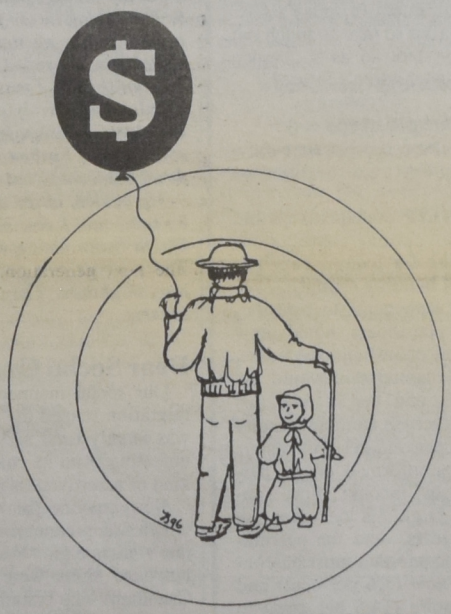
This problem is compounded by the changes to the CPP since it was started. It was intended to be a "pay as you go retirement plan." In the intervening 30 years, contribution requirements for many categories of people have been relaxed. This retirement system started paying disability incomes, which now account for 17 per cent of the benefit payouts. The CPP "relaxed" disability definitions in periods of high unemployment and forced early retirement.

The original concept that the CPP be a self-supporting retirement plan has been altered to it being a social policy vehicle to help the disabled and unemployed. These social programs belong with other government programs supported by taxes, and not with the CPP.

It makes no difference to a worker if taxes go up to pay for disability income, or if CPP contributions go up to do the same. At least when taxes go up to support the disabled, workers will not be blaming it on retirees, as is currently the case.

There is often the claim that today's seniors need CPP to avoid poverty. While this was true in 1966, it is much less true today. Not all seniors are rich, but it would be incorrect to assume or conclude that all or most seniors are poor.

Many of my working clients have commented that they don't understand how their retired parents seem to have a better standard of living than they do, even though their parents have less income. And my retired clients often believe their children don't seem to be handling their money very well, because even with a higher income, they have less left over. The following will explain this.



When 52 equals 26

The average household income in Canada is $52,000. On the surface it would appear that if one household has a $52,000 income and another household has half that income, the former is much better off. If the $52,000 income is for a typical middle-aged household with two children, there are two large expenditures the typical senior does not have: dependant children and a mortgage.

If we were to assume that two children cost $10,000 per year, and that a typical mortgage costs $10,000 a year, there is $20,000 worth of expenses most seniors do not face. But don't forget to factor in income taxes. This household has to earn $30,000 and pay $10,000 in income tax in order to be left with the $20,000 to pay the costs of children and a mortgage.

This means that $30,000 more taxable income is required by the working person than the senior just to stay even. In other words, the $22,000 remaining after the costs of children and mortgage for the middle-aged, middle-class worker buys exactly the same lifestyle the senior's household has with an income of $22,000. Thus, many seniors with a $26,000 taxable income, which is half the national average, are actually better off than many middle-aged families with $52,000 in taxable income.

Some seniors will insist that they are still entitled to CPP benefits in excess of what they actually paid because they "built up this country." There is more data to consider.

Canada has ranked in the top five of all countries for the last 30 years. This was a period in which the North American economies enjoyed unprecedented growth and domination of the world economy. In other words, today's retirees did not spend 40 years selflessly sacrificing just to build a country for their heirs. They also benefited from the highest standard of living in the world, at levels of prosperity never before enjoyed in history.

However, today's and tomorrow's working taxpayers have been left monstrous government deficits that they did not vote to create. How much of the lifestyle of the last 30 years was created by mortgaging the future of today's and tomorrow's workers? The interest costs on this accumulated deficit requires a tax rate of 10 per cent of income even before any government spending on programs.

Others plan too

Many will maintain that benefits cannot be cut because today's retirees planned on this income. There is an equally compelling view from the other side. If today's level of benefits are to continue, the contribution rate (which was 3.6 per cent in 1966) would have to jump from today's 5.6 per cent to over 10 per cent of income in the next few years. Is this fair to the middle-income, middle-aged couple who just bought a house in which to raise a family? They also made plans, and their income would be cut five per cent by this five per cent premium increase. And that increase would, in many cases, go to sustain current retirement living standards at a rate higher than their own, and to maintain CPP benefits in excess of contributions.

Some will say that CPP benefits above contributions are justified because seniors pay taxes to support younger people's programs, such as education. However, this is not unique to today's seniors; every generation has paid for education. Previous generations educated today's seniors to average levels not previously reached in history.

Furthermore, education is an investment. It is logical for the economy to invest in education, since an educated workforce is the most productive and can generate enough wealth to maintain any level of social benefits, including our medical system.

It is pointed out that if CPP benefits are cut from higher incomes, in many cases those high earners are penalized for having saved in the past, and profligate spenders are rewarded.

See **CANADA'S** *page 14...*

Canada's economic future can't be taken for granted

...continued from page 13

There is some validity to this view, but unfortunately, any outcome on this CPP issue will be "unfair." To which generation will we be *most* unfair?

That Canada's economy will continue to thrive is not certain. Adding to Canada's debt is certain to hinder the future economy. In 1946, Argentina had a per capita income that was 86 per cent of Canada's. In a 1948 economic study by the OECD, Argentina was ranked as the number one country in the world for projected economic growth and increase in prosperity. Canada ranked 47.

Today, the average Argentine income is *nine* per cent of Canada's income. The significant factors in Argentina's decline since 1946 were high taxes, deficits, and social welfare programs that reduced incentives to work and save.

Sound familiar? Does the CPP look similar? Canada's future in an extremely competitive global economy cannot be taken for granted. We have to work hard and be financially prudent to ensure a decent economic future for future generations.

Who will referee?

At age 41 now, I will probably get as much out of the CPP as I put in. If benefits stay at current levels and contribution levels go up, or if contribution levels stay where they are now because benefits drop, I will get as much out as I put in.

Perhaps it is my age group that will be asked, or forced to referee this debate. As it stands now, my parents' generation will be beneficiaries at my children's expense.

Someone retiring today will receive two to three times the CPP benefits that their contributions of four per cent justify. In order to sustain this pension level, future contributors will have to pay almost 15 per cent.

The 11 per cent higher CPP contributions and the 10 per cent tax rate needed just to pay interest on the accumulated deficit combine into a 21 per cent additional tax which past generations did not have to pay. Is this fair? Could today's retirees have survived a 21 per cent higher tax 20 and 30 years ago when they had a mortgage and dependant children?

Unfortunately, the issue may come down to which generation has the most political clout. Many of today's seniors do not need "working taxpayer support." They should realize that governments and taxpayers are not some abstract, unidentified, anonymous mass of people out there somewhere.

Today's CPP contributors are their children, nieces and nephews. More importantly, tomorrow's contributors are their grandchildren, and today's decisions will have a significant impact on those grandchildren. Is it really the intent of today's CPP beneficiaries to take so much out of the system so as to burden their grandchildren's future?

Four simple steps

If the answer is No, here are a few simple recommendations for CPP.

1. All CPP statements should state that current contributions are paying for today's beneficiaries, not building capital.

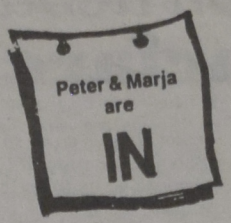
2. All statements to contributors and pensioners should show their total contributions to date, the total capital this would accumulate, and the income this would purchase from an annuity on the open market. Pensioners should be informed of the percentage of income they contributed (e.g., 3.8 per cent the last 30 years), and the percentage of income that must be contributed now (5.6 per cent) and in the future (14.6 per cent) to sustain the plan. Over time, the feeling of "entitlement" would step into line with reality.

3. Benefits should be reduced a little to help address the perception of fairness, and current benefit levels should not be indexed with inflation. While it may be politically impossible to reduce current benefits much, current and future beneficiaries will have time to plan for more realistic payouts in the future.

4. Disability incomes should be made part of tax-supported government programs.

These four simple recommendations will go a long way toward reducing the unfair future burden on my children and on retirees' grandchildren.

Clarence Bick is a financial planner and investment broker from Ancaster, Ont. He's also a concerned father of four children.



Scripture advocates social graciousness

Dear P & M:

Your February 2 column about the Christian Reformed Church's Dutch heritage brought to mind my immigration experience of 40 years ago. Here we were, no education beyond Grade 7 or 8, working in the fields from morning till night. In that setting, learning to speak English was hard enough; we were not in the kind of environment in which we could also readily learn the social graces needed in our new land.

Even though I was taught to be polite in my formative years, I remember feeling that English people were overly polite. I saw it as a kind of "double politeness." I discussed this with a Russian-Canadian friend who has been married to a Dutch man for 30 years. She admits that some of her husband's friends lack manners. They were brought up without them, so they just don't know any better. Consequently, their children also haven't learned proper etiquette.

My advice, based on the Scriptures, is to be merciful. Lately, whenever I find myself irritated by someone, I remind myself not to be judgmental and to be sympathetic. Some words from a Dutch hymn also speak to this: "His Spirit wants to dwell in me/He guides my wish and will." These words can guide our efforts to live in communion with the Lord and in fellowship with our neighbors. They also remind me to work on the things in* myself *that are an irritant to others.

Dear Social Graces:

Our social manners are shaped by circumstances, environment, upbringing and culture. Immigration shaped the generation which started the CRC in Canada. That generation's environment was largely rural and blue collar working class. Its upbringing was matter-of-fact and somewhat unfeeling. And its culture was mainland European, a culture characterized by a frank, almost rude kind of assertiveness in dealing with others.

Now imagine the shock this generation felt as it tried to assimilate into a Canadian context which was predominantly British. Immigrant children had to learn to use two words when answering adults, e.g., "Yes, Ma'am" or "No, Sir." Immigrant adults who knew full well that their language skills were limited did not know how to receive compliments from well-meaning Canadians who commended their attempts to speak English. Raised to be frank, these new arrivals sometimes appeared rude to their new neighbors who prized propriety and politeness.

Having said all this, let's remember for a moment what prompted this discussion in the first place. In a previous column we suggested that people who speak Dutch in their church kitchens do not knowingly mean to be rude. It just comes across that way to the person who is excluded by virtue of not knowing the language. In another column we heard from someone who was put off by the gruff response, "Johnson — that's not Dutch!" These two columns have, we hope, raised our sensitivity to others.

Your plea for tolerance and a measure of grace is helpful. But we hope that you are not excusing poor manners. Understanding someone's background and culture helps. But we think that social skills and graciousness can and should be developed at any age. The Bible has some things to say on this subject. Paul writes:

"Be wise in the way you act towards outsiders.... Let your conversation be always full of grace, seasoned with salt" (Col. 6:4 — not salty as in biting, but as in tasty). The Apostle Peter says, "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (1 Peter 3:15). James warns us to tame our tongues. And one of Solomon's Proverbs goes so far as to promise that the king will be your friend if "your speech is gracious" (Prov. 22:11).

Our advice in a nutshell? Be kind to people who lack good manners. But don't defend or excuse rude behavior. Instead, develop the biblically tasty grace, gentleness and respect that wins the hearts of outsiders and kings alike.

Write to: Peter and Marja Slofstra, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Alan Vandermaas, Marian Van Til and Bert Witvoet.

Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Birthdays

Correction

WIERENGA:

We would like to publish the correct address of

MRS. HARRIET WIERENGA

whose 80th birthday announcement appeared in C.C., April 19, 1996:

Mrs. Harriet Wierenga
#124, 10041-149 St.
Edmonton, AB T5P 4V7

Births

BOWMAN (nee BLAIR):

"Praise the Lord."

Winfred and Andrea are blessed with a daughter.
Her name is

ANNA MARIA

born on April 29, 1996, weighing 7 lbs., 7 oz.
First-time Oma, Grace Bowman, is proudly sending out this issue of C.C. to tell about this precious gift from God.
Also sharing in the joy are Anna's other grandparents, Harry Bowman of St. Catharines, Ont., and John and Joan Blair of McAdam, New Brunswick.
Address: 5052 Silverbirch Lane, Beamsville, ON L0R 1B5

Marriages

BOOTSMA/HAKLANDER:

Grateful for God's guiding hand, we, Ted and Corrie Bootsma are pleased to announce the marriage of our daughter

MARYA ROSE
to
RICHARD

son of Bill and Marja Haklander of Denfield, Ont., on May 18, 1996, at 2:30 p.m., D.V., in the Westmount Chr. Ref. Church of Strathroy, Ont., Rev. Pronk officiating.
As parents we pray that God may give you the desires of your heart as you delight in Him (Ps. 37:4).
Their new address will be: 121 Main Street, P.O. Box 353, Komoka, ON N0L 1R0

Anniversaries

1971 May 14 1996

"And now these three remain: faith, hope and love. But the greatest of these is love" (1 Cor. 13:13).
With praise and thanksgiving, we are proud to announce the 25th anniversary of our parents

FRED and SYLVIA BREUKELMAN
(nee HUIZINGA)

Thank you for all the time and love you dedicated to us, your children.
May God continue to bless you in the years ahead.
With much love, from your children.
Fred & Doreen
Lisa & Eric
Brian & Nicole
Jennifer

Anniversaries

Surhuisum, Fr. Oakville, Ont.
1951 May 15 1996

With love to our parents and Pake and Beppe

JEFF and ATJE CNOSSEN

We give thanks to the Lord as they celebrate their 45th wedding anniversary.
May God our Father shower you with blessings and fill you with His great peace.
(Colossians 1:2).
Peter & Julie Cnossen
Ryder & Nathan
Dianne Cnossen
Address: 2539 Riversbend Lane, Oakville, ON L6L 1V4

1956 May 25 1996

"In all your ways acknowledge Him and He will make your paths straight."
With joy and thanksgiving to our heavenly Father for His care and faithfulness, we are happy to announce the 40th wedding anniversary of our parents and grampa and gramma

JACK and WINNIE DEBOER
(nee HOGETERP)

We pray that God may continue to bless your lives in the years to come.
Congratulations and love from:
Doreen & John Kiers
Nicole, Jim, Jamie, Kenneth
Wayne & Joanne deBoer
Janelle, Karen
Ken deBoer
Gary & Arlene deBoer
Miranda, Matthew
Judy & Ron Lemstra
Megan
Glenda deBoer
Friends and relatives are invited to celebrate this joyous occasion with us at an open house to be held in the York Chr. Ref. Church on Saturday, May 25, 1996, from 2-4 p.m.
Best wishes only, please!
Home address: 16 Railway Street, Hagersville, ON N0A 1H0

With thankfulness to God, we hope, D.V., to celebrate the 40th wedding anniversary of our parents and grandparents

HARM and ANNA GEERLINKS
(nee FLEDDERUS)

on Saturday, May 18, 1996.
We wish you a happy anniversary and we pray that God will continue to bless you with many more years together.
With love from your children:
Rita & Mike Forestell
Humphrey & Deb Geerlinks
Fred & Bernice Geerlinks
Sharon & Rob Zwier
and 16 grandchildren.
Open house will be held on Saturday, May 18, 1996, from 2-4 p.m., at the Wellandport Chr. School.
Best wishes only.
Home address: 3431 Canborough Rd., Fenwick, ON L0S 1C0

Anniversaries

1956 June 2 1996

We are happy to announce the 40th wedding anniversary of our parents

HANK and ANN DE RUITER
(nee JONGMA)

We thank God for His faithfulness to you and pray that He will bless and keep you both in the years to come.
Yolanda & Randy Motley
Jeremy, Natasha
Henry De Ruiter
All are invited to an open house on Saturday, June 1, 1996, from 1-3 p.m., at 116 Major William Sharpe Dr., Brampton, Ont.
Home address: 23 Stillwater Cres., Brampton, ON L6X 3B2

1951 May 18 1996

It is with great joy and thankfulness to God that we announce the 45th anniversary of our parents and grandparents

WILLIAM and FEMMIGJE KATERBERG
(nee LUBBERTS)

May God bless you both and continue to give you good health in the years to come. With much love from your children and grandchildren:
Sharon & Jim Payton — Hamilton, Ont.
Chris Davis, Trevor, Jessica, Christopher
John & Heather Katerberg — Drayton, Ont.
George Katerberg — Drayton, Ont.
Janet Grace Katerberg — Kitchener, Ont.
Andrew Katerberg — Alma, Ont.
One son Peter went to be with his Lord on Nov. 12, 1974.
Congratulations, Mom and Dad!
Home address: R.R. #2, Alma, ON N0B 1A0

Opperdoes Ancaster
1936 May 14 1996

Praise God from whom all blessings flow.
With thanks to God, we announce the 60th wedding anniversary of our parents

JACOB and GEPKE VYN
(nee BOSMA)

We pray that our heavenly Father will keep you both in His care.
With love from your children:
Ralph & Joyce Vyn — Ancaster
Sidney & Annette DeGroot — Ancaster
Pete & Mary Vyn — Ancaster
Klaas & Wilma Klaver — Ancaster
Rene & Dorothy deKok — Ancaster
Hank & Nellie Vyn — Ancaster
Harry & Thea Wiersma — Ancaster
Joe & Annie Hum — Toronto
Martin & Anne Vyn — Gabriola Island, B.C.
30 grandchildren and 11 great-grandchildren.
Home address: 446 Highway #53 W., R.R. 1, Ancaster, ON L9G 1Y7

Anniversaries

"Keeping themselves in the love of God."
Enschede, May 17, 1951.

WILLEM and AUDREY RANG

of Dunnville, Ont., will celebrate, D.V., their 45th wedding anniversary on May 17, 1996.
Their children:
Rita & Martin Demmer — Whitby, Ont.
Mark, Daniel, Matthew
Debbie & Hans Bulk — Brentwood Bay, B.C.
Nicole, Kristin, Paul, Danielle
Wendy & John Bakker — Whitby, Ont.
Rachel, Alisha, Derek
Elly & Doug Adams — Burlington, Ont.
Andrew, Kevin, Timothy
Lloyd & Sandy Rang — Port Hope, Ont.
and felines
There will be an open house for family and friends at Bethel Chr. Ref. Church, in Dunnville, Ont., on May 18, 1996, from 3-5 p.m.

50th Wedding Anniversary!

1946 1996

"Zacchaeus, make haste and come down, for today I must stay at your house" (Luke 19:5b).
With praise and thanksgiving to God we announce the 50th wedding anniversary of

WILLEM and MAAIKE HAAN
(nee COUPERUS)

Congratulations from your children and grandchildren.
Address: 62 Deblaquire St. N., Port Hope, ON L1A 2K9

60th Wedding Anniversary!

On April 26, 1936,

KARL and JOHANNA PRINS

were united in marriage in Hoogeveen, the Netherlands.
Congratulations and love from your children:
Ann & Henk Krommendyk — the Neth.
Gerrie & Corrie Prins — Hamilton
Fred & Anne Prins — Brampton
Wilma & Allan Billings — Guelph
and seven grandchildren and 11 great-grandchildren.
To celebrate this joyous occasion, there will be an open house on May 11, 1996, at Holland Chr. Homes, Harmony Hall, 7900 McLaughlin Rd. S., Brampton, Ont., from 2-5 p.m.
Best wishes only, please.

You'll find our Calendar of Events on page 18...

Classifieds

Obituaries

"The Lord is my shepherd"
On April 14, 1996, the Lord called home his child
TONY BOER
at the age of 65, after a nine year struggle with lymphoma.
We gratefully remember his example of faithful service to the Lord.
Loving husband of Margaret Boer.
Cherished Dad and Opa of:
Cathy & Mark Smith — Wyoming, Ont.
Shannon, Patrick, Tom
Fred Boer & Lorna Rourke — Guelph, Ont.
Joseph, Sam
Edith-Ann & Harry Poort — Wyoming, Ont.
Darryl, Stephanie, Mallory, Tyler, Devon
Rick Boer — Sarnia, Ont.
Tony Boer — Hamilton, Ont.
Teresa & Gary VanderPloeg — Hamilton, Ont.
The funeral service was held on April 17, 1996, at the Wyoming Chr. Ref. Church, Ont., with Rev. Ken Benjamins officiating.
Correspondence address: Margaret Boer, Box 758, Wyoming, ON N0N 1T0

"God is our refuge and strength. An ever-present help in trouble" (Ps.46:1).
On Sunday, April 14, 1996, the Lord called home our dearly beloved brother-in-law and uncle
TONY BOER
after a lengthy illness.
It is our prayer that the Lord will give comfort and strength to his wife, Margaret, the children and grandchildren, in the days ahead.
Trijn Dijkema — Ten Post, the Neth.
Krijn & Trijn Wierenga — Amsterdam, the Neth.
Jim Wierenga — Corunna, Ont.
Joyce Wierenga — Sarnia, Ont.
Tina & Albert Klont — Ten Post, the Neth.
Anneke & Klaas Dykstra — Oshawa, Ont.
Nel & Jan Hannema — Tzum, the Neth.
Also lovingly remembered by many nieces and nephews.

Personal

ONE TO ANOTHER
Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.
Write to:
#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

Church News

Christian Reformed Church

Address change:
— The Kelowna CRC of Kelowna, B.C., has a new mailing address. It is: 239 Glenmore Road, Kelowna, BC V1V 1V6.

Obituaries

Marum, Gr. Orillia, Ont.
April 1942 - April 1996
On Tuesday morning April 9, 1996, our dearly loved daughter
HILDA VANDERVOORT
(nee BRAAM)
was taken home by her Lord and Savior. We will miss her deeply, but are comforted by knowing that she is now at rest with her Lord.
Hilda was the beloved wife of Jim Vandervoort, Orillia, Ont.
Dear mother of:
Margaret & Steve Klingenberg — Ingersoll, Ont.
James & Christine Vandervoort — St. Louis, Mo.
Angela & Siebren Boersma — Mitchel, Ont.
Dear grandmother of John, Angela, Luke, Samantha, Samuel and Heather.
Dear sister of:
Harold & Grace Braam — Waterloo, Ont.
Dick & Betsy Braam — Georgetown, Ont.
Mary & Gerry Bontius — Rexdale, Ont.
The funeral service was held on Friday, April 12, 1996, at the Chr. Ref. Church of Orillia, Ont., Rev. P. Meyer officiating.
Correspondence address: Bill and Aske Braam, H509, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2
"Those that wait upon the Lord shall renew their strength."

Teachers

ATHENS, Ont.: Athens Chr. School invites applications for a **possible teaching position** in a small **combined Grade 1 and 2** class for the 1996/97 school year. Please send resume to:
Jannie Feenstra, Principal
Athens Chr. School
P.O. Box 264
Athens, ON K0E 1B0
Phone: (613) 924-9500

BURLINGTON, Ont.: Trinity Chr. School invites applications for a September 1996-March 1997 **maternity leave teaching position** in the **Junior grades**, and applications for a **30% teaching position** in the **intermediate grades** for the 1996-1997 school year. Please send letter of application and resume to:
Mr. Andrew Straatsma, Principal
Trinity Chr. School
650 Walkers Line
Burlington, ON L7N 2E7
Phone: (905) 634-3052
Fax: (905) 634-9382

Teachers

BELLEVILLE, Ont.: Quinte Chr. High School. We are a small (115 students), dynamic Christian High School located on the shores of beautiful Bay of Quinte in the city of Belleville, Ont. We are inviting applications for a **teaching position** opening for the school year 1996/97. Teaching responsibilities include the areas of history, law, world religions and related fields. Applicants with a Christian college background and a willingness to coach and give leadership in extra-curricular activities will be given preference. A living relationship with Jesus Christ, a love for children and a passion for learning are a must. Please send your applications, with resume to:
The Principal
Quinte Chr. High School
289 Pinnacle Street
Belleville, ON K8N 3B3

BRAMPTON, Ont.: John Knox Chr. School invites applications for an **opening** in the **intermediate grades.** A specialty in French would be a major asset. Please send resume to:
Hilda Roukema, Principal
82 McLaughlin Rd. S.
Brampton, ON L6Y 2C7
Fax: (905) 451-3448

Summer Job Market

Redeemer College student looking for summer time work starting as soon as possible. Room and board preferred. Willing to do any kind of work. Have extensive computer knowledge. Please contact **Dan Post** at **(905) 877-3539, evenings.**

For Rent

Lakefront cottage in Haliburton area for rent. 2-Bedr. cottage facing Gull Lake. Clean. Large deck. Pull out couch. Sleeps six. Boatdock and sundeck. Rent by week, month or season. **Call or fax (same #) (705) 286-4525.**

For rent: 2-Bedr. apartment, Ancaster, Ont. Furnished, spacious, air-conditioned. Large backyard, summer sublet. Available immediately till Sept. 1. Very reasonable rent.
Call (905) 648-1166

Bed & Breakfast

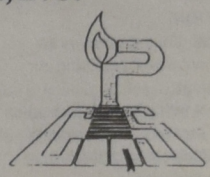
Bed & Breakfast, Elora and area. Relax and enjoy the award-winning gardens at our peaceful country home. Close to Guelph, K.W., St. Jacobs and Elora. Blossom Hill B&B . Your hosts **Rita and Jim Bosma, (519) 836-2062.**

Share your family news with the rest of us. Place an ad in C.C.

Job Opportunities

PACIFIC CHRISTIAN SCHOOL
Victoria, B.C.

Teachers required:
French Grades 8-12
Industrial Education



Send resumes and statements of faith to:
John A. Messelink, Secondary Principal
Pacific Christian School
654 Agnes St., Victoria, BC V8Z 2E6
Phone (604) 479-4532, Fax (604) 479-3511

Youth Ministry Position

Living Hope Chr. Ref. Church of **Peterborough, Ont.**, is seeking a **half-time staff person**, who will assist us in our ministry to the youth and young adults of our church and community. We are a new and growing congregation of 75+ families, which is sharing the hope by seeking the lost and discipling the found in a city of 70,000. The person would be working primarily with high school students and secondarily with young adults who are either working or attending the colleges or university of our city. Applicants should demonstrate a mature personal relationship with Jesus Christ, possess formal youth ministry training and have solid communication, interpersonal, leadership and organizational skills. Musical appreciation and ability to work with youth praise teams would be an asset. For complete position description and church profile, call **(705) 740-9293**, or write **Living Hope CRC, 469 Cameron Street, Peterborough, ON K9J 3Z4.**

Real Estate

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Kanata

Sisco Reitsma
Registered Relocation Specialist

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Ottawa, ON K2B 7Z5
(613) 596-5353 or (613) 596-1238

Classifieds

Vacations	Vacations	Miscellaneous	Events	Events

LITTLE EUROPE RESORT and TRAILER PARK

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Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118 East, past the Muskoka Airport.

• No pets please • Showers available
Roel & Riet Bakema
Little Europe Resort, R.R. 3, Bracebridge, ON P1L 1X1
Phone: (705) 645-2738

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Business & Vacation Travel

The Living Word
Sermons for reading services.
Contact:
R. Vander Ploeg Secr./Treas.
210 Clarke St. N.
Woodstock, ON N4S 7M7
Phone: (519) 539-2117

Come and learn where Christ is still Tortured

25th Anniversary of

The Voice of the Martyrs

Founded by Pastor Richard & Mrs. Sabina Wurmbrand

Banquet & Conference

Friday, June 7 and Saturday, June 8, 1996
at
Ontario Bible College

☐ **I am interested to attend the Banquet and the Conference. Please send more information to:**

Name: _____

Street, R.R, P.O.: _____

City: _____ **Prov:** _____ **PC:** _____

Send form, Fax or Call: VOM, Box 117, Port Credit, MISSISSAUGA, ON L5G 4L5
Phone: 905-276-6210 — Fax: 905-276-0228

C.C

Please take advantage of our monthly Business Directory. For the low cost of $25 you can advertise your business.

(Please add 7% G.S.T.)

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Family resort, clean housekeeping cottages, very close to 9 miles of sandy beach, excellent golf courses, fishing and many other attractions.

For information contact:
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Wasaga Beach, ON L0L 2P0
Phone: (705) 429-2420

HOLLANDSE DAG

IN MOOREFIELD, ONTARIO

De zevenentwintigste
Hollandse Dag
in
Moorefield, Ont.,
wordt gehouden op
Woensdag, 12 juni 1996 om **10 uur** in de **Community Centre.**

Samenzang, voordrachten, muziek
(Mr. B. Ferwerda), enz.
Spreker: Ds. H. van Essen van Chatham, Ont.
Lunch meenemen en uw eigen koffiekop.
Koffie en koek gratis.

Voor gezelligheid en plezierig uitgaan, moet je De Hollandse Dag niet overslaan.

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time. As in previous years *Christian Courier* will carry the **Summer Job Market** section in the Classifieds. We urge you to check this section until **May 24.**

Send us your announcement now and include name, age, address, phone number, experience and the type of work you are seeking. Be as brief as possible! Please note:

1) We will run your ad in up to four (4) issues of *Christian Courier.*
2) Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.
3) **Due to tough economic times, we are compelled to begin charging a small fee for the space used. We suggest you send us a cheque for $5 x the number of weeks you wish us to run the ad (maximum $20, GST incl.).**

Good job hunting!
Stan de Jong
Manager

Attention: Employers

This summer why not hire a student to help ease your workload and get some extra things done? This spring, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

please print

Name: _____

New address: _____

City: _____ Prov.: _____ Code: _____

Mail to:
CHRISTIAN COURIER
4-261 Martindale Road
St. Catharines, ON L2W 1A1

New address is in effect

_____
(Date)

You can bring light to death row

Michael B. Ross

"I wish we could challenge church people to take it upon themselves to get the names of some death row inmates and write to them. It's important to come in contact with them and know them as people, not as criminals awaiting execution. They ought to take it upon themselves to find out about these people that society has condemned to die."
Mother of Mike Berryhill, a death row inmate.

Death Row can be a dark and lonely place. As a condemned person, you have been told by society that you are not worthy of even life itself. You are deemed too dangerous to be placed with the general prison population and are isolated from all other prisoners by being housed in a separate, special unit called Death Row. And finally, this isolation extends, for many condemned men and women, to eventually losing contact with or being abandoned by their own families.

One of the 'lucky ones'

How do I know this? Because I'm a condemned man myself, on Connecticut's death row. But I'm one of the lucky ones. I still have contact with some of my family, and I have several pen pals — even one in Canada and two in Ireland! However, I'm the exception.

I know of inmates who receive no letters and get no visits. I even know of men who were executed and had no one claim their bodies. They were buried in a government-owned pauper's grave with no one at the service but the prison chaplain (if there was a service at all) and with the final indignity of having a prison number on their grave marker instead of a name. They were faceless convicts executed by the state and buried in nameless graves. No one noticed their passing and no one mourned their deaths.

As easy as writing a letter

Yes, Death Row can be a lonely place. But *you* have the power to change that. You have the ability to bring a ray of light and hope to the dismal darkness of Death Row isolation. At the same time, you may learn things you never imagined.

It's as easy as writing a letter. In prison, letters can be that light and hope to someone who might otherwise be totally alone. That's why the Death Row Support Project, a pen pal service for death row inmates, was started.

The experience of writing often has a profound effect on the individuals involved, on both sides of the correspondence. The persons on Death Row know that someone is concerned about them and are better able to deal with their situation. Those persons on Death Row who feel connected to support on the outside are less likely to waive their appeals and volunteer for execution. Those persons on the outside learn that to know just one prisoner can dispel some of the misconceptions and fears about prisons and those locked away there. Many have been moved to a variety of actions, such as writing articles for newspapers and newsletters, becoming actively involved with local anti-capital punishment groups, and encouraging others to begin writing to other Death Row inmates.

Jesus's call for us to visit those in prison is clear. Perhaps correspondence can be your way of "visiting." So how can you get involved? It's simple. For the name and address of a condemned man or woman write to: Rachel Gross, Co-ordinator; The Death Row Support Project; P.O. Box #600; Liberty Mills, IN 46946. Or give her a call at (219) 982-7480. And please be sure to tell her that Michael Ross sent you!

As a condemned man myself, I thank you. But once you get involved with the Death Row Support Project, I believe that you will thank yourself.

Michael Ross is prisoner #127404 on Death Row in Somers, Conn.

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

May 10-12 "At the King's Table," a weekend conference for persons with a disability and their caregivers. At Wilfrid Laurier University, **Waterloo**, Ont. **May 10:** 7 p.m., "Concert of Praise" featuring Joni Eareckson Tada and others; **May 11:** 21 different workshops; **May 12:** Sunday worship with Rev. Jim Vanderlaan. See ad in C.C., April 26/96 (#)

May 11 Eighth annual "Community Springfest" hosted by Calvin Chr. School, 8:30 a.m.-3 p.m., Dundas Community Centre, **Dundas**, Ont. A fun day for the entire family! Admission free.

May 11 Joni Eareckson Tada in concert, with Colleen & Grace and the DBS & Interregnum, 7 p.m., The Athletic Complex, Wilfrid Laurier University , **Waterloo**, Ont. See ad in C.C., April 26, 1996.(#)

May 25-26 Third annual "Conference for Women In the Chr. Ref. Church," at Jubilee Fellowship CRC, **St. Catharines**, Ont. Theme from Job 42. Keynote speaker: May Stewart Van Leeuwen. Info.: Nancy Marsman (905) 682-1785 or Margaret Wunderink (905) 934-5589 (#)

June 1 Second annual "Calgary Chr. School Golf Tournament" in support of Calgary CS Gym fund. Registration per golfer $130. Info.: (403) 242-2896.

June 1 Shalom Manor's annual "ABC Sale," 8:30 a.m. - 12:30 p.m., at 12 Bartlett Ave., **Grimsby**, Ont. Breakfast from 8-10 a.m., coffee at 10:30 a.m.-12:30 p.m. Plants, flowers, crafts, toys, bake table and much more. Don't miss this!

June 2 Dutch worship service led by Rev. Ralph Koops, 3 p.m., CRC, **Ancaster**, Ont.

June 7-8 Banquet and conference to celebrate the 25th anniversary of "The Voice of the Martyrs" (founded by Pastor Richard and Mrs. Sabina Wurmbrand), at Ontario Bible College, **Toronto**, Ont. Info.: phone (905) 276-6210 or fax (905) 276-0228 (#)

June 10-13 The "4-Day Evening Walk" at the Botanical Gardens, **Burlington**, Ont. To pre-register call (905) 383-6319 or write to: 4-Day Evening Walk Committee, P.O. Box 79554, Hamilton, ON L8T 5A2 (#)

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For An Open House Discussion on:

Creation Order, Dooyeweerd and the Reformed Tradition
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Dr. Hendrik Hart

In Calvinism in general, and in reformational thought in particular, the concept of *creation order* (the God-given structure of reality) has been important. In recent decades, the concept of *order* in all of Western thought has received much attention. Dr. Hart will discuss a paper on the background of his current thinking concerning the work of Herman Dooyeweerd and his associates on creation order, and about his reasons for initiating a renewed discussion of this topic.

Copies of the paper are available and should be read in advance.
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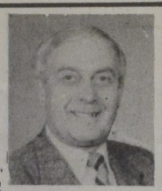
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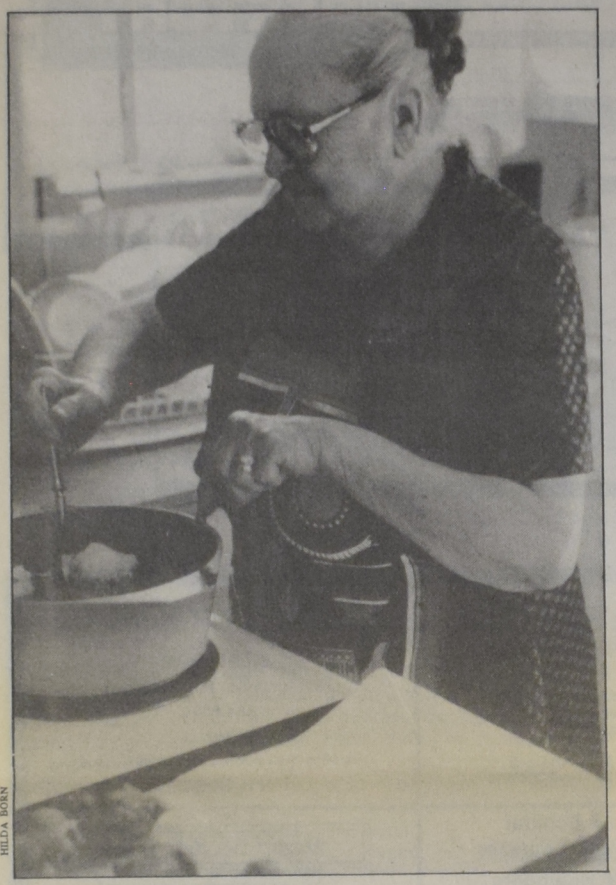
My special grandmother



HILDA BORN

Grandma Kate makes "Ollibollen."

Hilda J. Born

Grandma Kate had a golden heart. She didn't like to see anyone go hungry. That's why she got up very early to make spiced cottage cheese balls to give to the beggars who invariably showed up at the door. Everyone was short of food in Ukraine at that time, and Grandma taught us not to harden our hearts, even if we didn't have much, either.

This was Grandma's way. Even in desperate times she never lost her faith. When the wandering bandits burned out neighboring villages, Grandma adopted two orphans who had escaped the horror. Maybe these children helped her deal with the loss of her own three babies.

Some years later my grandparents, Mom and Uncle Ben escaped the tyranny of their homeland and began a new life here. Grandma worked as hard as ever. She kept reminding us: Be grateful for your freedoms!

Delight in giving

Totally selfless, she always had people in for tea, or even overnight. She never turned anyone away. This included my parents when they got married. Dad was a young widower with a little daughter. In the next two years both my sister and I were born in Grandma's corner bedroom. This is where her good influence on me began.

Giving away was her delight. Whenever she went out she took a bag of crocheting and goodies with her. She never failed to find eager children who helped empty her bag of dried apples, apricots or peppernuts. As the children munched she'd tell stories of faraway places and happy days when, she too, was young and adventurous. And she told Bible stories so naturally, you'd think she had lived them also.

Grandma was an avid gardener and taught each of her girls to graft roses and fruit scions. This brought new plant discoveries; but the real reason Grandma gardened was to provide beauty and bounty to share. An early environmentalist, she insisted on planting trees — for hedges, ornaments, and orchards; and mulberries for silk culture.

"Plant trees wherever you go," she'd urge, "You may not live here long enough to eat their fruit or sit in their shade, but you'll enjoy what others have planted!" The seeds of Grandma's faith and courage are, I hope, still growing in me. I, in turn, want to show and tell them to each grandchild that God gives me.

Hilda Born lives in Abbotsford, B.C.

Canada participates in international study of immigrants, immigration

TORONTO (Canadian Scene) — Four Canadian cities are to be part of an international multi-million dollar study on immigration and the integration of immigrants. Launches of "The Metropolis Project" were held simultaneously in Vancouver, Edmonton, Toronto and Montreal recently. A "Centre of Excellence" in each of those cities will be a major component of Canada's participation in the project.

The Metropolis Project is a multi-country initiative which will examine the impact of immigration on cities around the world. The project is intended to help governments on all levels work together in identifying the best ways to promote successful integration, said Citizenship and Immigration Minister Lucienne Robillard at the Montreal launch.

"We need to understand what it means to be an immigrant, the difficulties newcomers face and their influence on our communities,"Robillard said. "The research carried out at these centres will help us develop that understanding."

Social service groups such as the 140-member Ontario Council of Agencies Serving Immigrants have hailed the study as a means of dispelling the myths surrounding immigrants that fuel intolerance toward newcomers.

Four different views

In Canada, the $8 million, six-year project will be funded jointly by the ministries of Citizenship and Immigration, Human Resources and Development, Health, Heritage, by the Social Sciences and Humanities Research Council, the Canada Mortgage and Housing Corporation and the Solicitor General's office.

The major universities in each of the four regions will be part of the project, including the Universite de Montreal, McGill, Toronto, Ryerson, Alberta, Manitoba, Saskatchewan, Victoria, Simon Fraser and UBC. They will work closely with social service agencies and municipal and educational organizations in their regions.

The project is actually a number of studies — some short term, some long term — that aim to examine all facets of immigration. In Toronto, the Canadian city which receives the largest number of immigrant arrivals each year, the study will focus on how immigrants settle, adapt and contribute to society.

Studying Vancouver's dramatic changes

In Vancouver the emphasis will be on recent immigration and investment from overseas that has dramatically changed the face of the city. In Edmonton the Centre of Excellence will examine the process of immigrant settlement and integration in medium-sized urban centres, where the situation can be decidedly different from that in the largest metropolitan areas. The Montreal centre will focus on immigration within the particular context of Quebec.

News Digest

No praying in church

LONDON (EP) — Throughout their history, Anglican churches have been open so that people can drop in for prayer, reflection, or simply to admire the architecture. That practice is being threatened by vandals, thieves and arsonists, says the Council for the Care of Churches (CCC). The council is handing out a guide to church security titled "Safe and Sound?"

Crimes affecting the 16,000 Church of England parishes cost at least $13 million Cdn last year, a jump of one-third from six years ago. Many of these churches contain valuable objects: medieval gems, silver, paintings, sculpture and carvings. Bishop of Hulme Colin Scott, CCC chairperson, explains, "We're not talking about turning churches into Fort Knox, but taking sensible measures."

Secular Austrians

VIENNA (EP) — One out of three Austrians is an atheist, according to the church magazine *Kirche Intern*. A poll found that 35 per cent of those under 30 do not believe in a higher being, but only 22 per cent of those say they're atheists. Though 78 per cent of the 7.8 million Austrians are baptized Catholics, and another five per cent baptized Protestants, only three per cent say they attend church every Sunday.

'... No, but I saw the movie'

DALLAS (AP) — A South African company is dramatizing the entire Bible on film, word for word. Visual International of Cape Town has already released the "books" of Matthew and Acts. Each comes in a package of four one-hour videocassettes costing $100 US. Current work is on Esther, with estimates that the whole Bible will be finished by 2010. The videos feature established actors such as Richard Kiley, Dean Jones, Jennifer O'Neill and James Brolin. South African film-maker Reghardt van den Bergh directs.